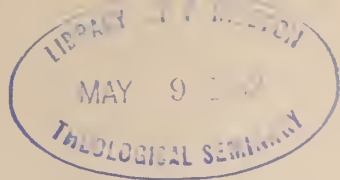


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THE



Missionary Review of the World

VOL. XIV. NEW SERIES

VOL. XXIV. OLD SERIES

JANUARY TO DECEMBER, 1901

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FUNK & WAGNALLS COMPANY

NEW YORK

LONDON

1901

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FUNK & WAGNALLS COMPANY

Printed in the United States



LANDING-PLACE IN THE HARBOR OF MUSCAT.



SELLING GOSPELS OUTSIDE THE TOWN, NAKHL, OMAN.

THE MISSIONARY REVIEW OF THE WORLD.

Old Series.
VOL. XXIV. No. 5. }

MAY.

{ *New Series.*
VOL. XIV. No. 5.

OPEN DOORS IN OMAN, ARABIA.

BY. REV. S. M. ZWEMER, F.R.G.S., BAHREIN, PERSIAN GULF.

Missionary of the Reformed (Dutch) Church, 1890-.

Historically, politically and geographically, Oman has always been the most isolated part of all Arabia. As far as outside communication with other Arabs is concerned, Oman was for centuries past an island, with the sea on one side and the desert on the other. The people are even more primitive in their habits than Arabs generally. Only Muscat has its eyes open to the wide world. Colonel Miles, a recent traveler in this part of Arabia, speaks very highly of the Oman Arab as "a plain man, simple in his habits and free from ostentation." He says, "I always had reason to be grateful to the Arabs for their zeal and self-sacrifice on my behalf. They never resented the inconvenience and fatigue I often caused them, and seemed to regard my safety and comfort as a main point of consideration." Our experience on a recent journey in this hitherto so neglected country has been the same. The purpose of this article is to show what a large and open door there is here to preach the Gospel to these simple mountaineers and peasants who have nothing of the proverbial Moslem fanaticism; the story of our adventures with a few notes by the way will show it; the experiences of Rev. James Cantine at Muscat and on his journeys correspond with our own.

On May 9th last a colporteur and I put our two chests of books and medicines on board a small *sambook*, and at four o'clock the wind was favorable to leave Bahrein harbor. We intended to visit the pirate coast, and thence, if the way proved open, to cross the horn of Oman to Muscat, overland.

The captain and crew of our boat were all strict Wahabis, and made no secret of the fact that formerly they were slave-traders. Crossing by zigzag lines to the Persian coast to avoid shoals and catch the wind, we reached Bistana and then sailed across the gulf direct for Sharkeh. Half-way across is the little island of Abu Musa, with a small Arab population, but splendid pasturage, good milk, and water.

The chief export is red iron oxide, of which there are two hills with a boundless supply. Steamers occasionally call here for this cheap, marketable ballast; we left our witness in the shape of Arabic Gospels.

On May 14th we reached Sharkeh, the chief town on the pirate-coast. Formerly this entire region was noted for the savage ferocity of its inhabitants. Sir John Malcolm wrote forty years ago, "Their occupation is piracy and their delight murder; they are monsters." Thanks to English commerce and gunboats, these fanatic Wahabis have become tamed; most of them have given up piracy and turned to pearl-diving for a livelihood; their black tents and rude rock dwellings are making room for the three or four important towns of Sharkeh, Debai, Abu Dhabi, and Ras el Kheima. We found the Arabs very hospitable, not at all fanatical, and quite willing to hear the merits of Christianity discussed. At the house of the Abd el Latif, the British agent, we were entertained, and the mat hut, set apart for our use, we for seven days made dispensary and reception-room. Here over two hundred Arabs came to get medicines, buy books, or discuss the reason of our errand. Many were the quiet talks during those busy days with all sorts and conditions of Arabs. Reading the Scriptures, proving a doctrine, pointing a moral, or answering evils—there was often no rest until long after sunset; and no sooner had the muezzin called to daylight prayer than the visitors began to walk in again. They were a pleasant lot of people, and more sociable than the Arabs of Yemen while less dignified than those from Nejd.

One strong drawback there was to conversation: no part of Arabia that I have visited can vie with this coast in the coarseness of talk and the looseness of morals; perhaps it is partly owing to the fact that nearly one-half of the population is negro or of negro descent. In spite of all assertions to the contrary, the trade in slaves is still carried on secretly. Four distinct African languages were spoken in the bazaar in addition to Arabic. Nominally the Arabs are nearly all Wahabis, but they are not strict followers of the sect. For example, tobacco-smoking is permitted and the weed is even cultivated. Among other visitors we met the Sheik of Bereimy, a large town four days' journey inland. He was an intelligent man and expressed a desire to hear what Christian prayers were like, so I repeated the fifty-first and the sixteenth Psalms, with which he was pleased. He gladly took with him a large Arabic Bible, and invited us to come to his country for a visit. Between the coast and Bereimy there are twenty hamlets of the Bui Ka'ab, and two of our porteurs are now on their way to accept the invitation.

At Debai, twelve miles distant from Sharkeh, we sold thirty-five portions of Scripture in three hours, and could have sold more had our supply lasted. At Sharkeh some were friendly enough to offer us a shop for rent, in which to sell our Bibles. Shall we go? All along the coast there is a splendid field for porteurs, and a medical mis-



"The Missionary Review of the World"

ENGRAVED BY BURNAY & CO., N.Y.

sionary could make his journey free of charge, as the people are utterly without any medical assistance, very willing to pay for it, and several very wealthy. The chief trade is in pearls; others have inherited riches from their forebears, who made fortunes when the Zanzibar slave-trade was brisk.

We heard on every side that traveling in the interior of Oman was safe, so, after bargaining with camel-drivers, we secured two companions and five camels to take us to Sohar for the sum of twenty *rials* or Arabian dollars. At nine P.M. on May 20th we left, and, after a short rest at midnight to water the camels, marched until nine o'clock the next day. By going as much as possible by starlight to avoid the heat, and resting during the day under some scraggy acacia tree or in the shadow of a Bedouin fort, we completed the distance of ninety odd miles in a little over four days. A large part of the way we took was desert, with no villages or even nomad booths; the more usual route by Wady Hom being a little unsafe, we followed Wady Hitta. On the second day we passed villages and cultivated fields; that night we slept in the bed of the wady surrounded by thousands of sheep and goats, driven in by Bedouin lasses from their mountain pastures. Even among these shepherds we found readers, and the colporteur sold books wherever the camels halted long enough to strike a bargain. It was late on Wednesday, May 23, that we entered the narrow pass of Hitta. Our guides preceded, mounted, but with rifles loaded and cocked; then followed the baggage camel, to which mine was "towed," and in similar fashion my companion on the milch camel,

followed by its two colts. We were not troubled with the heat at night, but during the day it was intense, and it was refreshing to come to an oasis (common in this part of Oman) where water burst from a big spring, and trees and flowers grew in luxury. In the mountainous parts of Oman the roads run almost invariably along the wady beds; sometimes these are sandy watercourses, again deep, rocky ravines or broad, fertile valleys. Vegetation generally is tolerably abundant. Tamerisks, oleanders, euphorbias, and acacias are the most common trees and shrubs. Where the country appears arid and sterile we were surprised to find a considerable population of shepherds and goatherds. Their dwellings are mere oval shanties constructed of boulders or rocks, and they subsist on their flocks. In the fertile valleys the population always centers in villages, and scarcely ever is a dwelling found at any distance from this common center. Here often are the fresh-water wells with the watch-tower to protect them, as in our picture.

Just at the top of the pass of Hitta is the village 'Ajeeb, rightly named "wonderful." The view down the mountains over the fertile stretch of coast called the Batinah and out over the boundless Indian Ocean was grand. We descended to the sea, and the turbulent mountain stream, so cold to our bare feet as we waded it in the early dawn, dwindled to a brook, and at last ebbed away along the beach a tiny stream of fresh water. These perennial streams are the secret of the fertile coast all the way from Wady Hom to Birka.

At Shinas, on the sea, we spent a hot day. The mosque was our pulpit and salesroom—so little is there of fanaticism in these parts. One graybeard took us to his hut after noonday prayer to offer us his simple hospitality. He spoke with fervor of the missionary (Peter J. Zwemer) who came to his village three years previous. We spoke of Christ's second advent, and the old man then produced an Arabic



SHEIK MOHAMMED,
Brother of Muscat Sultan.



A WELL WATCH-TOWER IN OMAN.

milk and fruit to us ere we dismounted, and the boys, instead of mocking the strange foreigners, *salaamed* with evident delight to hear that in spite of our appearance we spoke Arabic. Not one copper did we expend for food and lodging; it is the land of large-hearted hospitality. To help a sick child or give quinine to some ague-tormented Arab was to them a large return for their natural grace to a "son-of-the-road." There is not the least doubt that every one of the villages on the coast is ripe for evangelistic effort. Previous journeys here had given our mission this hope; the large sales of Scripture by colporteurs from Muscat only made it more evident; the past year, as well as this journey, have demonstrated the fact beyond dispute. In the whole of the year 1899 only five hundred and fifty-seven portions of Scripture were sold from Muscat station throughout Oman; this was more than any year before. Yet in the nine months past of the present year already one thousand three hundred and thirty-six portions of God's Word found eager purchasers in the same territory. In some towns never before visited our colporteur Elias sold nearly a hundred books in one day! Noth-

treatise on the signs that precede the last day. His heart was almost ready for the seed.

From Shinas our camels took us to Sohar. At the large village of El Wa we were unable to stop, as the camel-men were afraid of small-pox, which was prevalent there. Every one we passed on the way was friendly to a remarkable degree. The women brought fresh



AN OMAN PEASANT

ing impressed us so much on our journey along the Batinah to Muscat as the fine opportunities now open for sowing the seed largely and liberally on this virgin soil. Everywhere there seemed to be a scarcity of books and a love for them. The women even left their huts to run after "the man with the Arabian books" and bargain for a two-cent Gospel.

We heard that the caravan routes were safe in the Zahirah as well as along the Batinah. If this be so, there are fifty more villages where the missionary and the colporteur can go, from Bereimy to Obra and Muskin—all virgin territory yet untouched by those of our mission who have penetrated with much encouragement into the Jebel Aehdar from Muscat. Then there are Wady Jazi and the whole region of Ja'alan, two other centers of population and yet untouched. Our Arab friends told us that the entire region was open to travel, and that a doctor would be worshiped rather than welcomed everywhere. Now is the time to seize this golden opportunity; it may not last long. Nearly a year ago the Arabian Mission appealed for an unmarried physician to do missionary work by touring and preaching in these highlands. We still await some one who will take up the challenge and help us win Oman for Christ. Is there not *one* among the many volunteers for foreign service who will forsake all and take up this work in the spirit in which James Gilmour worked among the Mongols?

There is every indication, humanly speaking, that the fields are white unto the harvest, and that the soil in the hearts of the Oman peasantry is not as hard as the hills that hem in Muscat. Nor can we forget that no part of Arabia is so sacred as is Oman, because of the prayers and sufferings and death of the three missionaries who laid down their lives to win it for Christ. God has not forgotten their work of faith and labor of love and patience of hope. The laws of the Kingdom are as sure as those of nature: "When energy in any form seems to disappear, it is really only changed into some other form and gives rise to a perfectly definite amount of energy again."—*Joubert*. "Other men labored and ye are entered into their labors." Those who know how many prayers and tears have been offered at Muscat for the sake of Oman will not be surprised to see wonderful spiritual awakening there when the seed begins to germinate, and the *latent* power of prayers yet unanswered becomes *potent* through the Holy Spirit of promise.

[For a fuller description of Oman, see Mr. Zwemer's interesting and informing chapters (pp. 78-96) in his valuable book "Arabia, the Cradle of Islam."—EDITORS.]

FRANK CROSSLEY, OF MANCHESTER, ENGLAND.

BY THE EDITOR-IN-CHIEF.

Four years ago, March 27, 1897, at Star Hall, in Manchester, England, a funeral service was held over one of God's true noblemen, and such a procession moved thence to the cemetery as seldom honors even a monarch's dust. A motley crowd of probably fifteen thousand people came unbidden from distant parts of England, and even from Scotland and Ireland; the poor and the rich, the educated and the ignorant, the saintly and the sinful—all drawn as by some mighty magnet about the dead body of a universal benefactor. Tears ran in floods from eyes unused to weep, and voices choked with sobs said, in grief's half-mute whispers, "*He loved us so!*"

Frank Crossley had not reached threescore years. Born in Ireland in 1839, his early life gave little forecast of his heroic after-days. His school record was more of brawn than brain; but forsaking "sports" as cruel, he was drawn to the calling of an engineer, and, after a brief experience in the militia, at about eighteen he found his life sphere. He entered the works of Robert Stephenson at Newcastle, and four years later went to Liverpool as draughtsman to Messrs. Fawcett, Preston & Co. His removal to Manchester was providentially determined by his uncle's purchase of the business of a manufacturer of rubber machinery, and Frank and his brother William began work together there in 1867. Here were spent the remaining thirty years of great spiritual growth and widespread blessing.

The business proved at first unprofitable, but these trials only fitted him for keener sympathy with the toilers for bread, with whose wants and woes he chose to be so closely linked. Stern economy reduced expenses, and about ten years later, by the purchase of German patents for the "Otto Gas Engine," and the exercise of his own inventive powers, he achieved success, and prosperity continued until, in 1881, a limited private company was formed which after his death expanded into a public company.

It is not, however, with his business career that we are mainly concerned. But one fact should be written large: Frank Crossley abode in his calling with God; every step was taken by him and his brother in prayer, and in the alembic of faith even poverty and misfortune were strangely transformed into blessings.

During his earlier years he read little outside of his Bible. He had learned to pray, and, through praying, to believe and trust. Soon after he moved to Liverpool, and, with characteristic frankness, he at once announced to his sister Emmeline his conversion, challenging her to mark the change in him when he came home at Christmas. The family could all see that God had wrought in him the birth from above. The renewed temper and tamed tongue, so often last fruits of

grace, were in him first fruits. The piety that had pervaded the family life, and which was impatient of any type of Christianity that had not in it the celestial fire, burned in him also. Such a sort of convert always feeds on the Word of God. He became absorbed in its study, and learned from the "Plymouth Brethren," with whom he was much in contact, how to search the Scriptures and collate and compare their teachings. His love for the Bible grew more intense as he translated it into living, and he never became a man of many books; but there were a few that wrought mightily in his soul, such as Thomas Erskine's "Unconditional Freeness of the Gospel" and Upham's "Life of Madame Guyon," the former an antidote to those hyper-Calvinistic views which make God coldly repellent—sovereignty swallowing up love—and the latter nourishing his spiritual craving with a wholesome mysticism.

Mr. Crossley was conscience incarnate. While yet a poor apprentice he had got free admission to a theater through the connivance of a fellow-workman who kept the door; but when, as a renewed man, conscience demanded reparation for this sort of robbery, he reckoned up the entrance fees he had evaded, and sent the theater company sixty pounds. In his business no chances of money-making, however lucrative, could move him if they compromised his honesty or high standard of mercantile morality. And not only so; but, as both the brothers became ardent total abstainers, Frank hesitated at no cost that he might be on the safe side in questions of casuistry. He would not sell engines to be used in hoisting whisky barrels or lighting theaters and public houses. Unwilling to help on any trade that wrecked the bodies and souls of men, he was also unwilling to send workmen where they would be exposed to temptation. If he could not carry the firm with him, he could at least decline to share the profits and so preserve his own consistency.

Frank Crossley owed much spiritual help to Rev. Dr. Alexander McLaren, of Manchester, whose acquaintance, early made, ripened into a rare friendship, and whose preaching he attended. His sister Emmeline married a cousin and namesake of the famous Manchester "Bishop," and this made Dr. McLaren a sort of member of the family and a constant counsellor. Marriage makes or mars a man's destiny, and when, in 1871, Frank Crossley wedded Emily Kerr he obtained favor from the Lord. For more than a quarter century she proved not only a helper but an inspiration. His proposal of marriage was linked with a clear declaration of his life principles, especially touching unworldly and unselfish living. What wonder if the marriage hymn, set to such a key, proved a heavenly melody and harmony!

Consecration to the welfare of the poor and the vicious classes became, to them both, a passion more and more consuming as the years passed. It became easy to smash their champagne bottles as they saw

the ruin drink wrought, and to leave their choice villa for a home in the slums, when they saw that it is only the close touch of the ungloved hand that can win the outcast.

The grace of giving of course rapidly developed, and humility kept pace with love, its kindred virtue, until Augustine's interpretation of Matthew vi:3 became real, and his wife, his "left hand," knew not what her husband, the "right hand," did. But the giving was not careless, hasty, nor indiscriminate. He studied to know how to detect real want and woe, and how to relieve it without pauperizing or corrupting those whom he sought to help. He paid rents, lifted debts, supplied food and fuel, and then made those he benefited think that he, as the only privileged party, rather owed them thanks. But he gave *himself*, as Love always does. Far beyond any money given was the sacrifice of pride, taste, ease, in lowly ministries, which shrank not from washing a beggar's feet.

To know Frank Crossley, one must have seen the jewel in its setting, the mission-hall at Aneoats—as a seofling workingman called it, "the hottest place in Manchester." Before he had moved to that city he had cut loose from the established church, from which he had for years been drifting. He had heard his own curate say, after hastily "christening" a dying babe, "I had not much to do—just sprinkle the water, and say, 'Now that this child is regenerate;'" and he asked, "But do you believe that?" "Well, no," was the response; "but that is what I have to say." Mr. Crossley rebelled at what he regarded as a grave ecclesiastical error which made men false. He began to suspect the propriety of a church establishment, and so shortly found his way into a Congregational church.

His giving showed the union of conscientiousness and generosity, and strongly impressed those whom he aided by its unusual quality. One unfortunate man who had put in one of Mr. Crossley's engines, and found it too small, but was unable to replace it, and was threatened with bankruptcy, found in him a rare benefactor, who not only replaced the old engine by a new and larger one without charge, but actually made up to him the losses in his business which had resulted from his own blunder. That man said to a friend, "I have found a man *who treated me just as Jesus Christ would have done!*"

Crossley's passion for souls made him very reckless of forms and conventional restraints. He almost joined the Salvation Army because, notwithstanding many crude features, they were thoroughly in earnest in seeking to save men, and singularly successful; and tho he never became a Salvationist, General Booth always found in him so generous a supporter that he was sometimes known as "Paymaster." But Crossley was a whole Salvation Army in himself, as he proved when he went and lived in the slums, and doubly transformed the neighborhood. He and his brother built for their workmen a hall at

Openshaw, near their works, where seven hundred meet on Sunday evenings. He had found among the Salvationists *something which he had not*—a joyful surrender of all to God, and for the sake of that he could sacrifice his fastidiousness, and stand even the “poor smell” which Mary Cowden Clarke’s heroine found so repulsive.

We have seen that Mr. Crossley did not look at poverty as a curse; he saw that riches prove oftener to be such, and hence wealth is not more profusely given to men or even to the sons of God. His home at Fairlie was a center for holy influence, where many schemes of social and religious reform for Manchester had birth; but, especially after he first felt that “joy of the Lord” which became his strength for service, he saw written on his choice villa in Bowdon the words: “Depart hence.” There were vast districts in the city where the death-shade reigned, and where the darkness could be relieved only as the light was brought into the midst of it. A visitor heard him remark at his own table, when consecration was the theme, “I don’t think *this house looks consecration!*” When the lever of God finds a fulcrum in a spiritually awakened conscience, it uplifts and overturns the most deeply rooted self-indulgences. He yearned to make some new and advanced trial of the saving power of a high Gospel among very simple and lowly and even degraded people.

God turned His thoughts to Ancoats, and to the old Star Music-hall, the worst of its sort in the city. He would take it and turn it into a mission-hall. So plans were laid which, at a cost of \$100,000, put in place of an existing block of buildings an attractive hall with attached homes for workers, bath-rooms, coffee-rooms, etc.

Then, as the work of construction went forward, the question arose what to do with the buildings when ready. The first thought was to put the Salvation Army in possession with a band of trained resident workers. But the second and better thought was, “Become yourselves the garrison for this new Gospel fort,” and so they did. God had made them ready—how, they scarcely knew themselves. But an inward fire was burning, and they recognized this new place as its predestined altar. Wise *counsels* as to working among the poor no longer satisfied them—they wanted personal *contact*; and, from the first meeting in Star Hall, August 4, 1889, until Frank Crossley went up higher, nearly eight years later, that step was looked back to as a glorious stride forward, both in holiness and usefulness, which nothing could have induced them to retrace. By November Mr. and Mrs. Crossley, with a few chosen workers, were *living* in Ancoats. Here the full Gospel of salvation was preached, and here the miracles of full salvation were wrought. Lives were lifted out of the horrible pit and miry clay of the worst sin, and not only set on a rock of justification, but transfigured with the beauty of God in sanctification and anointed with the chrism of service. Those who, having fallen under

temptation, had become tempters of others, now were saved and became succorers of many.

Of course the Manchester "Athenians" had a new thing to talk about. Crossley's move was the wonder of the day. There were those who criticised and censured; there were more who applauded and admired; there were a few who imitated—very few. But as the Crossleys began to touch sympathetically the poor and lowly and out-cast, class prejudice gave way; love that rules in heaven swayed its golden scepter in Ancoats, and not only did Frank Crossley and his wife find themselves loved, but they found themselves loving. Beneath the coarse garb of poverty, the coarser garb of misery, and the still coarser garb of depravity, they found tender hearts that, quickened by the touch of tender sympathy, beat responsively. They saw drink, lust, hate, wrath, lying, cruelty, blasphemy—the seven demons—all driven out and the Spirit of God taking their place. Conversions were so sudden and marvelous that one man nailed a tin tack to the floor to mark the very spot where he found on his knees Him who is mighty to save to the uttermost.

Frank Crossley preached the Gospel of love. See him come down to the poor drunken woman crouching in a corner, and take her by the hand and whisper, "Sister, Jesus loves you!" That was strange doctrine. Some said, "Eh, no! if *He* does, He's the only one as does." But it was soon proven that there was at least one other "as does," and it was he who still held that hand and kept on saying, "But *He* *does* love you," until that wretched slave of sin went home with a new idea that expelled the demon of drink. She had learned "the expulsive power of a new affection."

Crossley became *one* with those among whom and for whom he lived. Love lets us down to the level of those whom we are to serve, as the love of Jesus let him down to the slave's level that he might attempt the most menial office—washing the disciples' feet. "Brother Crossley" did not stand at arm's length, tho that is closer by a good deal than many "philanthropists" venture; he made visits himself, and carried soup for the hungry, and lotion for bad eyes and then washed those eyes with it. And so it was that hungry souls came to him at Star Hall, and eyes, cleared of prejudice and passion, began to see the Christ he preached. He did not only talk about loving, but he loved. And Love is not fastidious; her hands are as busy as her heart is full. He found five dirty youngsters (their father a sot, their mother in the sick ward), and he burned their old clothes and clad them in clean ones, and then sent them to play with his own boy! Is it any wonder if their father and mother both got saved? See him as one rainy day he brings into the coffee-house a poor old man and his wife from the streets, warms them outside and inside, and then himself holds their wet outer garments by the fire to dry them. He could say,

like his Master, "I am among you as one that serveth." The Star became the rallying-place also for special services, or "missions," and, from 1890 on, there has been an autumnal conference on holiness, where leading Christian evangelists and teachers have from year to year spoken. But in all the preaching and teaching the key-note has been a full salvation, not from the penalty only, but from the power of sin. Frank Crossley set before him the death of the self-life that the power of the Christ-life might be manifest, and this will explain much of the effectiveness of his life and work. "God first, middle, last, everywhere, and always!" was his motto. When life is a daily dying for Christ, death can not interrupt the eternal living in Christ. That was his practical creed. He saw men through Christ's eyes, and heard the sighing of the spiritual prisoner and the groaning of the spiritually sick and dying through His ears, as will any one who abides in Him. He hungered for the Word of God, and for prayer, and for service to souls. And such threefold hunger never goes unfilled.

No man can go as far as Frank Crossley went and not go further. This appetite for service grows keener as it is fed; it is insatiate. Partly through Miss Ellen Hopkins, he came to know the facts about woman's degradation and to sympathize with vigilance and rescue work, and became secretary of this work at Manchester. Here was a new field for activity. He roused the public to understand the facts, and the police to do their duty. A society for the prevention of the degradation of women and children was formed (afterward merged in the National Vigilance Society of London), and preventive and rescue homes still exist at Bowdon and Cheetham which he and his wife managed. These held each about thirty inmates, and were entirely built and largely maintained by Crossley.

One item shows how efficient his action was in public affairs. During his ten years' experience in suppressing houses of ill-fame in Manchester they decreased as follows: Those houses known to the police numbered, in 1882, 402; in subsequent years the number fell to 277, 148, 125, 112, 98, 32, 5, 6, 2. Such figures do not, of course, represent the whole facts. Behind that convenient phrase "known to the police" many an evasion may hide. But if it be allowed that one-tenth of these houses remained undisturbed, out of the four hundred, there remains still a most remarkable and steady reduction.

No statistical reports are needed to prove the power wielded by Frank Crossley. His best evidence is found in his own utterances and life activities. His words reveal the man. He says:

"Here we may hide our character beneath these bodies, so opaque; but when our bodies are stripped off it may be that we shall be seen through and through. Spiritually and morally we may then look exactly what we are; outside the imparted righteousness of God in Christ this

prospect is not endurable. The soul can throw its radiance—its look of Jesus or of Satan—through the body even here; how much more shall we appear just as we are, then, when the screen of the body is left off! We do not wish to see some soul that we have loved while here approach us there still steeped in cruel and degrading lust. We have witnessed the horrors possible on earth through its hellish influence. Oh, let them end on earth and be carried no further! Here they have too well proved how hell is made up.

"The fairest work on which our eyes have gazed has been God's work in woman. The face of the Son of man had woman in it! Wherever our brute force has crushed or is still crushing her, He calls us to her rescue and emancipation in His pure name!"

In this one extract we have a kind of miniature portrait of Frank Crossley, revealing the inner man and the secrets of his power as the "St. Francis of Ancoats."

The Star Hall and its surrounding buildings became a center of light, life, and love—a local center of evangelistic activity whose radiant influences not only permeated the immediate district but reached across the sea. Besides a corps of workers always on hand for evangelistic work in Ancoats, a number of Star deaconesses have gone not only to near fields but to India, there to form new missions or foster those already formed. The original rallying-point became a radiating-point, for true zeal for God is always diffusive—it demands room; the candle under the bushel "either burns up the bushel or goes out."

About Mr. Crossley's doctrinal views we have not much concerned ourselves, as our object has been mainly to show what one man in whom God works can do for the neediest and most neglected classes. It suffices to say that he was in the main an "orthodox" believer, whose creed was set on fire with ardent love for God and passion for souls. In two respects he departed from the prevailing standards of beliefs. He dared to believe, far beyond the average disciple, in actual, present and continual victory over sin; that God's commandings are enablings; that when He says, "Be ye holy, for I am holy," He means it; that such an injunction is an implied promise of possibilities to be turned into realities and actualities by the prayer of faith and the confident expectation of victory; and that, when God's will concerning us and our will concerning ourselves are identical, our manacles and fetters burst, leaving us free to work and to walk with God. He held that known sin in any form, or even a doubtful indulgence, however slight, clouds the vision of God, and cramps the freedom of the soul. No sin can be regnant and God be supreme, and without God's supremacy we are not filled with the Spirit. Frank Crossley's great trumpet-call was for "Reality"; in this he not so much contradicted the belief of other disciples as practically went beyond them. He believed with his heart what many only assent to with their head: that

he who comes to God in Christ, and really prefers in everything the will of God, and whose eyes are constantly unto Him, will be guided by His eye, and can not be guided into sin or defeat, and that perfect guidance has only to be perfectly followed to insure perfect conduct and character. He held with tenacious conviction that, in the path of one who seeks to be absolutely holy, God will put no insuperable obstacles, and that, tho Satan is the Hinderer, the Holy Spirit is the Helper of every such saint.

The other departure from the faith has been referred to already. He had a rare conception of the all-embracing love of God which perhaps obscured his sense of His infinite justice and essential hatred of sin. But whatever be the cause, he absolutely discarded the old doctrine of the ages for a hope of universal restitution. Quite likely, as in many cases, the wish was father to the thought. His own yearning over men led almost unconsciously to a modification of his belief in a hopeless immortality for the unbelieving. Doubtless Mr. Crossley here was in error. It requires a tortuous exegesis to get out of the Bible any such doctrine as he held. After seeking many subterfuges, one comes back to the unquestioning acceptance of the Scripture teaching as to the final perdition of the ungodly as the only safe position for a Bible-Christian. If there be any hope beyond, it is not revealed. And the success of this winner of souls was not in consequence of, but in spite of, any error in his doctrinal views.

Frank Crossley had inherited tendencies to depression, and had sometimes run into extreme hopelessness. But the growth of faith, and the still more significant growth of love, completely eradicated even this tendency—a singular illustration of the power of transforming grace. It is this man of melancholic temper that, in 1888, writes, "There came over me the most extraordinary sense of joy—almost a grasping of my chest by some strange hand, that filled me with an ecstasy I never had before." This continued for about a day, until he almost said, "Lord, it is too much; stay thy hand." Then it abated, but the Lord remained, and Frank Crossley never was the same man afterward. He had a liberty and power in testimony to which he had been a stranger, and said he knew "now what the Salvation Army means by *being properly saved!*" This he recognized as their doctrine and experience of "*the clean heart.*" It will account also for the high doctrine taught at Star Hall on holiness, which often got confused with perfectionism with those who knew of it only by hearsay. Crossley demonstrated that even to the worst of the lost it pays to preach a Savior who offers the best to the saved, and encourages them to look for the best of salvation.

Many things of interest would have come into this sketch had they concerned the main purpose, which is to illustrate by an example the secrets of successful mission work in great cities. Mr. Crossley

made a short visit to India in 1896, partly for health and partly for the help which a loving sympathy might bring to the toilers for God. He came back feeling more than ever the need of being clothed with the spirit, and seeing why it is that so few are thus clothed because, as Dr. McLaren finely says, *so few are "willing to be made invisible by the investiture."* In the years 1895 and 1896 the Armenian horrors enlisted his deepest sympathies and evoked his most untiring efforts, as was most natural to any one who was so open to the appeal of human woe and want. He was turned into a crusader, and the fire of a holy zeal consumed him. He talked, he pleaded, he gave. And, partly owing to the strain upon him during those dark days, symptoms of heart failure appeared which, on March 25, at 4 P.M., ended in death.

Such gentleness and firmness, wisdom and generosity, conscientiousness and love, self-denial and humility seldom dwell together in any of the sons of men. He lived in the unseen world, and, like Moses, "endured as seeing Him who is invisible;" because of this, like Moses again, he could renounce the pleasures and treasures of this world for the sake of the reproach of Christ and suffering affliction with the people of God. There was, said Dr. McLaren, "a kind of *aloofness* about him touching the things of daily life," as there must be where there is *loftiness* of aspiration and affection.

PREACHING THE GOSPEL TO MOHAMMEDANS.

BY REV. GEORGE H. ROUSE, D.D., DARJEELING, INDIA.

Missionary of the English Baptist Mission, 1860-.

In the seventeenth chapter of Acts we notice how the apostle Paul preached the one Gospel, in different ways, to two different classes of hearers. At Thessalonica he went into the synagog and preached to the *Jews*. These believed in God, hated idolatry, received the Old Testament as God's word. In dealing with them Paul takes that word as his basis, shows from it that the Messiah was to suffer and to rise from the dead, and then announced that the Messiah had appeared, died, and risen in the person of Jesus of Nazareth. At Athens Paul had to do with a *heathen* audience. It was no use preaching from the Old Testament to them, as they did not recognize it. He therefore takes with them such common ground as the fatherhood of God, shows that idolatry is unworthy of them, speaks of Christ as the risen Judge of all, and is about to speak more of Him, but the people have had enough, and wish to turn to some newer thing. Almost everywhere the early preachers met with these two classes of people. The Jews had much more of truth than the heathen, yet the Jews were more bitter in their opposition to the truth *as it is in Jesus* than the heathen.

In India we have the same two classes to meet with. The Greeks of old are paralleled by the Hindus of to-day, idolaters more or less philosophic. But as the apostles found in all large centers the Jewish synagog side by side with the heathen temple, so in all parts of India we find not only Hindu temples, but also buildings containing no graven or molten image, consecrated simply to the worship of the one God, silent witnesses to God and against idolatry, amidst the heathenism around them. These are the *Mohammedan mosques*. Mohammedanism has a large amount of truth in it. Mohammed was for many years an earnest inquirer after the truth amid heathenism of Arabia. He preached what he believed, the unity of God and the wickedness of idolatry, amid much opposition, having contempt, ridicule, persecution as its successive stages. But he was daunted by none of it. If only the Christian Church in Arabia had been pure, Mohammed would probably have become a Christian saint; but it worshiped the Virgin and bowed down to images, and Mohammed would have none of it. In time his adherents grew, and with prosperity came personal deterioration; he began to rob and to kill his enemies; he married many wives, and professed to find convenient revelations from God to sanction his excesses. He died, and his religion became stereotyped for all time substantially in the form in which he left it.

Mohammedanism is a good deal like Judaism. It recognizes only one God and abhors idolatry. It recognizes the Jewish prophets as sent from God, and the Old Testament, the *Taurat* and *Zubhur* (law and prophets) as the word of God to the Jews. It goes further and recognizes Jesus also as a great prophet and the Gospel as the word of God to the Christians.

One would think that with all this they would be ready to receive the Gospel. But as the Jews with all their light were more bitter in their hostility to the Gospel than the heathen, so are the Mohammedans less ready to believe in Christ than the Hindus. We may adapt the apostle's language and say, "We preach Christ crucified to the Mohammedans a stumbling-block and to the Hindus foolishness." The philosophic Hindus despise our message, the Mohammedans hate it. The reason is that while Islam acknowledges Jesus as a great prophet, it denies, as blasphemy, His divine Sonship and His atoning death for sin.

There are *over fifty millions* of Mohammedans in India, and we have perfect liberty to work freely among them, and they have perfect liberty to become Christians; converts may have to face social persecution, but they have no legal disabilities whatsoever. Hence India is specially the country in which work among Mohammedans may be carried on with the best prospect of success, and more attention is being paid to this department of work than was formerly the case. In Bengal

no less than half the population is Mohammedan, and in Eastern Bengal a larger proportion still.

Within the last twenty years we have brought out a number of simple tracts for Mohammedans in the Bengali language. These have met with much acceptance. They have been translated into English, and published in one volume, and also separately. The introduction to the volume shows what are the main points of the controversy. The volume is published by the Christian Literature Society, at Madras; it costs six or eight cents. Many of these tracts have also been translated into Tamil, Teluge, and Urdu, three of the chief Indian languages; and some of them have also been translated into Arabic and are causing a good deal of excitement in Egypt.

It may be interesting to notice some of the chief battlefields of this holy warfare, as they are brought out in these tracts. We address a Mohammedan audience, show them a Gospel, and say, "Your own prophet acknowledged that the Gospel is God's word, and in the Koran he praises those who read it; try this book and read it." But this book says that Jesus is the Son of God and died to atone for sin. This the Mohammedan hates to hear, yet it is in the Gospel, and Mohammed praised the Gospel. How does he get out of the difficulty? In two ways: First he says a king makes a law which is in force for a time, then he abrogates it, and it ceases to have force; so the Gospel had force till Mohammed came; now the Koran is in force, and the Gospel is abrogated. Our reply is, you may abrogate a law but you can not abrogate a fact. What is true is true forever. The Gospel says that Jesus is the Son of God and died for sin, and as the Gospel, God's word, says it, this must be true, and true forever. The second argument of the Mohammedans is this: "It is quite true the Gospel is God's word, but the book you bring is not the Gospel; you Christians have corrupted it, cutting out passages predictive of Mohammed and adding untruths about Jesus." We endeavor to meet this reasoning in a tract called "The Integrity of the Gospel."

Another feature of the conflict is summed up in the question, Did Jesus die? The Mohammedans say that Jesus was so good a man that God would not let him die, but caught him up to heaven, leaving on earth some one just like him, who was crucified in his stead. If Jesus did not die Christianity is false. One of the tracts discusses this question—shows how the law, the Prophets, and the Gospel all teach that the Messiah, Jesus, died as an atonement for our sins.

Other tracts discuss such questions as these: Is the Koran the word of God? Can Mohammed save us? Who was Jesus, and what did He do and teach? Is the blessing in the line of Isaac, or, as the Mohammedans say, in that of Ishmael? Could Mohammed have been, as they say, the promised Paraclete? One tract considers the six great prophets of the Mohammedans—Adam, Noah, Abraham,

Moses, Jesus, Mohammed—and shows how the Koran teaches that all these were sinners, except in the case of Jesus; there is not one word in the Koran to imply that Jesus committed sin or commended himself to God's mercy.

The first written of the tracts is perhaps the one which has aroused the most interest. It is called, "Jesus or Mohammed—on whom shall we trust?" Its substance is as follows:

Mohammedan brethren, you and we agree in many points, but our main point of difference is this: you regard Mohammed but Christians regard Jesus as the greatest prophet. Let us consider these two. (1) Mohammed was born in the ordinary course of nature, Jesus was born miraculously. Not only the Gospel but the Koran also gives an account of the visit of the angel to Mary, to announce to her that a "Spirit from God" was to enter her womb and be born. (2) Mohammed wrought no miracles, Jesus wrought many. (3) Mohammed was a sinner, as the Koran acknowledges in several places, but Jesus was sinless. (4) Mohammed is dead and buried, and you go on pilgrimage to his tomb; Jesus is alive. You say He never died, the Gospel says He died and rose again. Will you trust in a man who could not save himself from death, or in the living One? In a Sinner, or the Sinless One? How can a sinner who has died (as the fruit of his sin) save you from sin and death? Trust in the Sinless One, who came as a "Spirit from God," who, having no sin of His own to die for, died for man's sin."

RAMABAI'S WORK FOR INDIA'S WIDOWS.

BY MISS MINNIE F. ABRAMS, MUKTI, KEDGAUM, INDIA.

Pandita Ramabai, the mother of India's widows, is engaged in two kinds of work for the young women of her native land. These are distinct yet similar in their spirit and aim. The Sharada Sadan, at Poona, is a school for the education of high-caste widows, and is supported by the American Ramabai Association. This school, which has now completed the thirteenth year of successful work, is a home where love, light, joy, refinement, and education have been imparted to downtrodden and despised widows, many of whom have become women of great usefulness.

The Mukti Mission is at Kedgaum, on a farm held in trust thirty-four miles from Poona. It shelters and educates one thousand six hundred high-caste widows, deserted wives, and orphans who were rescued from starvation during the famines of 1896-1897 and of 1900. Ramabai looks wholly to God for the support of Mukti, and has never sent out a direct appeal for money. The Lord has used the pens and words of many who have visited her work to represent the needs, and it has been especially laid upon the heart of individuals to make appeals for the work. At times Ramabai's faith is tested, and she is obliged to rest entirely upon the promises of God. She has no

private income, but, with the psalmist, praises God, saying, "I am poor and needy, yet the Lord thinketh on me." "Hitherto hath the Lord helped us." For the future she rests in His promise: "Ye shall eat in plenty and be satisfied, and praise the name of the Lord, your God, that hath dealt wondrously with you; and my people shall never be ashamed."

During the early part of 1899 Ramabai was greatly tried because of the need of funds, yet she told no one until the trial of faith was past. With the little money which came in she bought the cheapest kinds of grains, and there were only two kinds of grain in the storehouse. It was a trial for these young Christians to have so little variety, but Ramabai shared with them their frugal meal and taught



ONE OF RAMABAI'S SCHOOL BUILDINGS AT POONA.

them to praise God for what they had. Finally, when the grain was nearly exhausted, she received a check for fifty dollars. Most people would have used it immediately to purchase the needed grain, but Ramabai laid the check before the Lord and asked Him how she should use it. One of Ramabai's helpers who had cast in her lot with this work, trusting God to supply every need, wholly unbeknown to any one was praying for money, and the Holy Spirit moved Ramabai to give the money to that worker. Ramabai obeyed, and waited on God still further for His time of deliverance. A large sum of money came the following week, just before the last day's supply of grain was exhausted. God undoubtedly let this test come to prepare her and her girls for a much larger work of faith in the great famine then so near at hand.

Before the Kripa Sadan was built the Salvation Army kindly consented to care for twenty-five of the young women. On one occa-

sion when Ramabai had no money she received a letter from the Salvation Army missionary, saying that they were out of stores and had no money, would Ramabai send two hundred rupees. The next morning Ramabai was in the kitchen teaching the girls to make bread. She said, "This morning I read in my Bible portion that 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' I am trying to learn what it means." The mail came and no money, and she still pleaded the promise "by every word that proceedeth out of the mouth of God." She could not disobey God's command and borrow money, and here was a pressing need of food. She felt that she was to wait for God's deliverance. That evening the postman made an evening delivery of mail, and the one letter which came contained two hundred and fifty-three rupees. That very night the money was sent, and Ramabai told us the meaning of the verse she had been pleading all day. This was the only evening delivery of mail ever known at Mukti.

DAYS OF FASTING AND PRAYER.

When it became evident that famine was upon us some of the workers felt that it was a time for a day of fasting and prayer. It was agreed among them that when Ramabai should return she should be asked to set apart a day for this purpose. The evening of her return, as soon as she entered the compound, she said, "Ring the big bell and call every one into the school-room." Then she said to those assembled, "While I was returning home, on the train, God spoke to me through His word in Joel ii:15-17 to call a solemn fast, to ask the people to confess their sins and turn to God, so that He will be gracious and send the rain. To-morrow the food will be cooked as usual, and you may eat if you like, but I am going to fast, and I invite you to fast with me." Then she gathered all the Hindus working on the place and invited them to join with her. After this she sent out messengers to all the villages in the vicinity, and invited the Hindus to come and seek the Lord, confess and forsake their sins, and pray for rain. The next day, at the unanimous request of the girls and workers, no food was cooked. One hundred and twenty-five Hindu villagers came to our service and heard the Lord's message from His word.

A few days later Ramabai opened famine relief works, such as well-digging, stone-breaking, stone-quarrying, and building of a church and school building, for the poor were beginning to suffer terribly. Every day Ramabai, assisted by a choir of little child-widows, preached to the women and children on these relief works, and the other Christian workers held daily services for the men. The first Brahman child-widow rescued by Ramabai seventeen years ago, now married and living at Mukti, volunteered to preach daily to the lepers,

the blind, infirm, and emaciated, to whom grain was daily given in small quantities, a work which she continued many months. The money for this relief work was exhausted just about the time that the government began to give relief.

After much prayer for guidance, Ramabai turned her attention to the rescue of helpless and deserted young women and children. At the beginning of the famine we were told that the sale of orphan girls and young widows was going on at twenty-five rupees each, but as the famine progressed they were being offered to us at our door at a rupee (thirty cents) each, and when we refused to purchase the girls were taken to other markets. Ramabai, trusting in God for their support, has taken one thousand three hundred and fifty girls during this famine. The girls from the former



A RESCUED CHILD-WIDOW.

famine are now earnest Christians, and, having received considerable training, become the helpers for this time of need. Eight went out to seek and save starving girls, traveling hundreds of miles, with untiring zeal; fifteen cared for the sick under the instruction of a competent nurse, whom the Lord sent just at the beginning of the famine; forty-five are taking normal lessons and acting as teachers; and fifty are matrons, having the care of thirty girls each.

Ramabai started this work for the rescue of famine-stricken girls as a Christian work, and it shall be so to the last. She said, "These are my own girls, and I am free to bring them up in the fear of God; praise the Lord! Still, no one of them is compelled to break caste or become a Christian. I give them the same religious freedom as the old girls always had." The Lord, in answer to much prayer, has led most of the girls of the first famine to confess their faith in Christ.

One can never realize, without the experience, what it means to bring one thousand three hundred and fifty heathen girls into one's home, all of them crying for food from morning to night. It takes months to satisfy the hunger of the starved system. Some have been thieves; now impelled by hunger, much more so. Lying, quarreling, fighting, stealing each others' clothes and food, vile language, filthy and evil habits, ignorance and superstition, are almost overwhelming. Lying Brahmans had told them that

Ramabai would fatten them, cut them in pieces, and try out the oil for medicine; many believed the hospital to be a place where some charm was used to cause death when girls died who came too late to be



SAME CHILD THREE MONTHS LATER.

saved; insanity was sometimes the result of the horrors of death and desertion by friends; many thought that evil spirits of departed relatives were gazing upon their food with longing desire, and that hence it did not digest; others said that evil spirits of the dead entered their bodies and made them ill.



A YOUNG HINDU CHILD-WIDOW AT MUTEI AND
HER ADOPTED CHILD.

How was all this darkness and ignorance and sorrow and sin to be turned into light and joy and purity? Ramabai and her helpers felt that this must be accomplished by the ministry of the Holy Spirit through these same young Christians who had been rescued from the former famine. To this end a ten days' mission for these Christians was held in June. A daily morning prayer-meeting at five o'clock was started as a time when requests for prayer might be brought, and when strength and patience might be sought. Even in the multiplicity of duties consequent upon a great famine relief work, Ramabai planned a Bible study for her workers, which took them through the Bible for the first

time in their lives in six months. They read daily consecutive portions, three chapters in Genesis, three in Job, and one in Matthew, and after the private reading met an hour to talk over the passages. All of the efforts for the deepening of the spiritual life of these young Christians were accompanied by much fasting and prayer that the power of the Holy Spirit might be manifested. Ramabai spoke of this need, and invited others to join her in fasting a portion of each day until the Holy Spirit's power should be shown.

The matrons, teachers, and nurses began to work for the salvation of their sisters, to teach them to be honest, to pray, to sing Christian hymns, and to repeat Scripture portions. A great change for the better also took place in the workers themselves. Sin was confessed and put away, and the discontent, fear, and superstition disappeared. Quiet and peace reigned where before there had been noise and strife. One Sunday, while they were hearing about the leper who was cleansed, the speaker said, "Is there any one here who wants to be cleansed from sin?" Immediately three young women arose, and were quickly followed by two others. After the close of the service

the head-workers were besieged by girls peeping into their doors and windows, saying, "I want to be saved." Nearly a hundred came to a meeting of special inquiry the next evening, and in October, when the number of inquirers had grown to be more than four hundred, they were enrolled by the officers of Mukti Church and placed in classes under competent instructors—young women rescued from the previous famine. In December a great camp-meeting was held attended by many Christian workers and by the four hundred boys—relations of the Mukti girls who had been rescued at the same time and placed in famine orphanages. Before this camp-meeting the number of inquirers had reached a thousand, and during the camp-meeting remaining ones gave in their names, even the sick from the hospital sending in their requests to be counted with God's people. At this camp-meeting daily services for Hindus were held, and at the closing service some remained as inquirers, this being the first outward manifestation of the harvest among our Hindu neighbors.

This large addition to the numbers at Mukti made it necessary that a large band of Christian workers be trained. Women to preach to the village women, Sunday-school superintendents and teachers, preachers, women to instruct inquirers' classes, were needed. As the church is not completed, the Sunday-school meets in three divisions. Two preaching services are held, as there is no room large enough to hold the entire congregation. Thus, out of necessity, workers are being trained. After four or five years, when younger girls are ready to take the places of these, they will be ready to go out to the various missions in India as Christian workers, and thus will Mukti help to meet a great need. To this end Mukti Mission seeks to give Bible training and instruction in practical work.

The work of rescuing those stricken with famine is like casting the fisherman's net into the sea—it gathers all sorts and conditions of character: the gentle and refined and the wild hill girl, those endowed with extraordinary gifts and the feeble-minded, the innocent and the immoral, form one motley crowd to be separated and placed in their proper places.



FEEDING THE YOUNGEST CHILD AT MUKTI.

Those who really desire to lead an immoral life will not stay in an institution like this. Such, after being shown the folly of their course, are allowed to go. Many of good inclination have been betrayed into a life of sin. An older person lived on the illegal



KRISHNARAO DOUGRI AND WIFE.
(Both Christians.)

earnings of one until the child in her teens was physically unfitted to render such service, and she was ruthlessly cast out on the streets to beg. Another, pure and chaste, set forth to beg a morsel to satiate her hunger, but one neighbor after another refused her food unless return was made for it, and finally, in despair and almost frenzied, she yielded to the inevitable. Such is the state of society in an idolatrous land, where women are looked upon as nothing more than animals created for man. These are typical cases, and when opportunity came the evil life was forsaken. Fully ten per cent. of the girls rescued by Ramabai belong to these classes. For these a separate home was needed. During the first famine the Salvation

Army cared for this class of girls. Later, when they could no longer do so, a temporary shed was put up for them at Kedgaum. An American lady who visited India undertook to raise money to build a Rescue Home, and sufficient has now been given to put up half of the Home, which is occupied by one hundred and fifty girls, the children under fifteen years of age, thirty-three in number, occupying the shed first provided. A separate school and industries are maintained for these girls.

Ramabai has gathered many able and consecrated helpers about her. Mr. D. G. B. Gadré, one of Ramabai's helpers, was a Brahman of liberal views, who in his youth was the second man who dared face public opinion and marry a widow. He was employed by Ramabai as a clerk and teacher from the beginning of her work. When his own daughter and several of the widows in the Sharada Sadan manifested a desire to become Christians, he became enraged, and betrayed the names and addresses of the friends of many of the widows to his Brahman sympathizers, and consequently a great stir was made and many of the widows were withdrawn from the school. Yet he was

forgiven and retained in service. During the famine of 1896-1897 Mr. Gadré was greatly impressed with the Lord's dealings with Ramabai. The way in which money came in, the letters coming with it, and the way in which God carried Ramabai over difficulties and opposition like mountains, while she only kept still and prayed, astonished him. He yielded to the daily study of the Bible with Ramabai, and October 1, 1897, after a wonderful vision of his lost condition, confessed himself a Christian by a telegram sent to Ramabai when she was away on one of her tours connected with the rescue of girls. Bitterly opposed by the Brahman community, Mr. Gadré has continued to confess Christ with great humility and faithfulness and much power. Now he is one of the principal Christian workers at Mukti, preaching the Gospel in the Gujarati language twice each Sunday, superintending a Sunday-school, and taking daily the family worship of the older Gujarati-speaking girls.

Another important helper is Mrs. Dougré, the widow of Ramabai's half-brother. She came to Ramabia in the sorrow of her widowhood, having been greatly oppressed by an older companion-wife. Here at the Sharada Sadan she was educated, and finally became a Christian. Her hair was allowed to grow, and she ceased to observe caste, but the sad expression of her face has never left her. When Mukti



CONVERTED BRAHMAN, DERRAS G. B. GADRÉ.
Fruit of Ramabai's Work.

Mission was established in 1897 Mrs. Dougré became matron, and has faithfully filled the position ever since. No waste in the housekeeping or clothing department is allowed. In that great establishment for 1,600 girls if so much as a spoon or cup is lost she knows it. She has charge of all the stores, plans the meals, and sees that they are properly cooked and served. She is a woman of stanch convictions and noble Christian character, and probably no one of Ramabai's helpers has a weightier influence for good than she. She is an example of unusual ability put into noble practice. The girls love her very much and call her "Auntie." She is always ready to respond to a special request of any of the great throng, to provide a special article of food for a weak stomach, or a warm jacket for one with a delicate body, or a cap for the baby with the earache; she also superintends the dairy and the other industries. Ramabai's tribute to her was, "There is only one

Mrs. Dougré." Thus it is that God raises up helpers for this woman whom He has called to work out the great problem of her country.

Mrs. Marybai Aiman is from Southern India. She is a Canarese-speaking woman, a Christian, a widow, and a highly qualified nurse. She was six years nurse and hospital assistant in a government hospital, where she acquired much skill. When she became a widow she was drawn to Ramabai's work, and sought admission as a nurse, which post she took up at a financial loss. Her service has been invaluable. With a band of young women to whom she is teaching nursing she has relieved Ramabai of anxiety about the care of the sick during this



RAMABAI AND KARNATIC GIRL-WIDOWS PREPARING FOR THEIR LIFE WORK.

terrible famine. With the care of three hundred in the hospital, oversight of the sanitary arrangements of the place, and matronship of the Rescue Home, she has even found time to help the villagers about dressing their wounds and setting their broken bones. When she went south to bring her widowed mother she brought back some high-caste widows from the Canarese country, and these, with others who have come, have formed a little band of Canarese-speaking widows, being educated at Mukti Mission to fill places of usefulness. Marybai has charge of the Bible instruction of this little company.

The question is often asked, "What will Ramabai do with one thousand seven hundred girls?" She is doing more through these high-caste widows to break down the cruel bondage of widowhood than all of the Hindu reformers put together. They find it difficult

to get a widow remarried. Here is an item taken lately from a social-reform paper:

The following advertisement appeared in a recent number of *The Indian Social Reformer*: "A Madhava girl of eighteen years who can read and write Telugu; a Smartha Niyogi girl of eighteen who can read and write Telugu; and a Smartha Niyogi girl of seventeen who can read and write Telugu and knows English, are willing to remarry. Those who are willing to avail themselves of the opportunity may write to Rao Bahadur K. Veerasalingam, Pursewakam, Madras."

Ramabai's girls, with their superior training and fitness for useful lives, are eagerly sought by intelligent men. Last year a hundred applications for wives were turned aside, because Ramabai considered that girls should have more time for education. Five, however, were given in marriage, two in the autumn and three on Christmas day, all going out to fill places of usefulness with their husbands. Every such woman who goes out into a home of her own will be in the Hindu community about her like a nest of white ants—never resting until it gnaws to powder the pillars on which Hinduism rests.

Ramabai and her helpers received requests for one hundred Bible women during the last year, and numbers of teachers and matrons. The Christian teachers, nurses, village preachers, zenana visitors, and matrons who go out from this institution will become such an object-lesson as India has not yet seen, and in the beauty of holiness and the power of Christ they will go forth to liberate their Hindu sisters in bondage.

NEW-YEAR'S DAY IN JAPAN.

REV. J. H. DEFOREST, SENDAI.

Missionary of the American Board.

Of all the days of the year this is the day of prolonged rushing. Flags are out at every door and gate. Everybody has to make calls on almost everybody, and send out New-year postal cards to the four quarters of the empire. Postal cards are sent in such quantities as to swamp the distributing capacity of the post-offices, and so it is customary to advertise all through the land that it will accommodate the government if people will mail their postal cards as soon as possible after December 20th, tho they will not be delivered until January 1st. Ordinary people who seldom use the mail send dozens of New-year postals, while people a little extraordinary send from a hundred to eight hundred of them.

As to calls, it is so wholly impossible to make even the necessary ones that it is done largely by wholesale. Christians meet in their churches about daylight, and, after a song and prayer, make their New-year bows and are off to call on others. Schools meet at eight o'clock and sing the national hymn with cheers, and that ends that business. Officials meet at the City Hall at nine and exchange salutations in bulk. The Red Cross Society, educational societies,

Physicians' Association, and clubs of all kinds fix the hour for their respective meetings, and make mutual prostrations on the mats.

But as soon as the wholesale business is over, the retail fills in all the time one can get for three days. I started early with a tandem team of cooly runners to whisk me all over this city. I entered no one's house, for that is wholly unnecessary. The proper thing to do is to take off your hat and overcoat at the wide-opened door, reverently deposit your card on the tray in the middle of the entrance, bow if a servant happens to be in sight, then put on your coat and off to the next place. I saluted no man by the way. I rushed the muddy streets till dark, with but one brief half-hour in the hall of the Educational Society, where two hundred teachers and honorary members met. I was graciously invited to lead off in "banzai" for the Emperor of Great Japan, and the governor followed with three "banzi" for the great president of our republic.

Meanwhile Mrs. DeForest was serving cake and coffee to some eighty callers. This lasts three days, and after the anarchy was over it occurred to me to gather up the fragments and see what was left. We had over one hundred calls, and more postal cards and letters. I have never assorted these deposits before, but thought I would see how they resulted. Not to mention all, there were among them thirty-one teachers, including professors in the government college, and fifty-three students, including some university students from Tokyo. There were eight lawyers, thirteen evangelists, eleven pastors, fourteen merchants, three editors, six physicians (tho I have employed none for years), three soldiers, including a major, one banker and three accountants, five hotel-keepers, two chiefs of police (the highest in the province), four policemen, one lighthouse-keeper, twelve farmers and artisans, two governors and two vice-governors, two heads of government prisons, three members of the provincial assembly, two members of the diet, the mayor and vice-mayor, the superintendent of the schools of the province, and the chief priest of the Shinto headquarters here.

I was surprised to see how this takes in pretty much all conditions of people from top to bottom. The majority of them are Christians, tho among the highest officials only one member of the diet, the vice-mayor, and the mayor are Christians. Among the others in authority, however, are several warm sympathizers, and one of these, I heard, made use of a New-year call to urge an official of Buddhist belief to consider the superiority of the Christian religion. I may add here that the brother of this Buddhist official is one of the city councilors of Wakamatsu and is an earnest Christian. As he happened to be present here on the New-year Sunday, I suggested to the pastor that he invite him to preach. This was done, and he told, to the intense delight of the audience for an hour, how it took him ten years to find out that the Christian religion is the best in the world.

A SKETCH OF THE HISTORY OF THE S. P. G.

BY REV. E. P. SKETCHLEY.

Altho the operations of the Society for the Propagation of the Gospel have not been restricted to the evangelization of the heathen, its main strength is devoted to that work. So early as the year 1710 the society declared that "the conversion of heathens and infidels . . . ought to be prosecuted preferably to all" other efforts. In the present paper we will refer mainly to this side of the work. But before doing so it may be well to summarize the other branch of the society's energy.

It began its work in America. Indeed, it was the lack of ministrations of religion in America that was the immediate cause of the society's foundation in 1701. If the society itself were to be reticent about those earlier years of its life, the Episcopal Church of the United States would not let them be forgotten. In the most generous terms of official utterance, and by the personal testimony of its chief ministers, that Church has again and again placed on record what it owes to the fostering care of the Society for the Propagation of the Gospel during more than eighty years. Thus a church with nearly five thousand clergymen, spread over the United States from the Atlantic to the Pacific, with foreign missions to Japan, China, Western Africa, and other lands, may be reckoned to have sprung from the seed sown originally by means of the Society for the Propagation of the Gospel.

Then Newfoundland, in 1703, the British West Indies, in 1712, Canada, in 1728, Central America, in 1748, Western Africa, in 1752, and Australia, in 1793, became during the eighteenth century scenes of the labors of its missionaries. The work in Western Africa was, and is now, among the natives, and on a small scale, and of Australia we shall speak presently. But some measure of the fruit of its expending more than thirteen million dollars in British North America, Newfoundland, and the West Indies, may be seen in the fact that there are at the present time in those parts some fifteen hundred clergymen with all sorts of educational establishments, and several colleges in which men are trained for the ministry.

As was mentioned just now, the society began its work in Australia in 1793. Then there was only one clergyman of the Anglican communion in that vast part of the world. Now there are about twelve hundred in Australia, Tasmania, New Zealand, and the isles of the Pacific. In 1821 South Africa (of which we shall have to speak more fully presently in connection with missions to the heathen) received its first clergyman from the society. Now there is a church organization stretching from Capetown to the Zambesi River.

This summary has not covered every part of the work among people of English speech, but it may suffice, as showing that in the United

States, British North America, the West Indies, Australasia, and South Africa, there is no small fruit of what the society has been able to do.

Turning to the work among non-Christian races, we have to deal with a record of such magnitude that a few notes of the most famous missions and missionaries can have for their setting only a slender outline of the operations in their entirety. We must accordingly pass by the labors among the Indians in North America, altho they include six and thirty tribes or races. Nor must we speak of the missions to the Eskimos of Labrador, nor of the large number of negro slaves brought to the Christian faith. We must pass over the Indians of the Bay of Honduras, and the imported Hindu and Chinese laborers in British Columbia, Trinidad, and Guiana, and fix our attention for a moment on the apostle to the Indians in the last-mentioned country, Robert Brett.

Sent out from England in 1840 as a layman accompanying a clergyman, he had, after all, to go "alone, yet not alone," to begin the mission. The Indians avoided him and would not even listen to him. After many weeks without anything but disappointment, the spell was broken. One day an Indian came and asked him to instruct his son. Mr. Brett had never seen the man before, and could hardly believe him serious. A day or two afterward he brought the son and also a daughter, a little later his wife, after that her four sisters with the husbands of three of them, then two other Indians, then more children. And so the mission grew. In 1853 the civil magistrate reported to the government: "When I first arrived in this district, before any missionary was appointed to it, a more disorderly people than the Arawaks could not be found in any part of the province; murders and violent cases of assault were of frequent occurrence. But now the case is reversed; no outrages of any description ever happen; they attend regularly Divine service; their children are educated; they themselves dress neatly, are lawfully married, and, as a body, there are no people, in point of general good conduct, to surpass them. This change, which has caused peace and contentment to prevail, was brought about solely through missionary labor."

It was chiefly among the Arawaks and Caribs that Mr. Brett's labors at first lay; but he was eventually instrumental in converting four savage tribes and influencing many others. In 1875, the year when he was compelled by ill health to return to England, he describes the examination at Waramari of more than a hundred candidates for baptism, of different races, and speaking four distinct languages; and goes on to tell of an equally cheering scene at another place, Cabacaburi, where "there were not so many converts from heathenism for this simple and most satisfactory reason, that there are not now so many heathen to convert." The spiritual conquest of Guiana was virtually



MISSION HOUSE OF THE SOCIETY FOR THE PROPAGATION OF THE
GOSPEL IN FOREIGN PARTS, WESTMINSTER, LONDON.

assured. On February 10, 1886, the forty-sixth anniversary of his leaving England for Guiana, this great missionary passed to his rest.

In South Africa the society began work in 1821, but it was not until 1847 that Dr. Gray became the first bishop. In the following year he made an extended tour, during which he held satisfactory interviews with many Kafir chiefs, at one meeting (in Kingwilliamstown) no fewer than thirty being present. Before Dr. Gray's arrival missionary work among the natives had been going on in Capetown and in other places, and in 1848 the bishop reported that during fifteen months in one church alone seventy adults had been baptized, three of them having been Mohammedans and the rest heathen. In 1850 the mission to Kaffraria was inaugurated, and in connection with it we must mention the famous missionary, Callaway.

Born at Lymington in 1817, he as a young man studied medicine. He obtained a lucrative practice in London, and held appointments at his own and other hospitals. In 1854 he offered himself to the Society for the Propagation of the Gospel for work in Natal. After achievements in Maritzburg that would have been noticeable in an ordinary career, he in 1858 founded, far away in the "wilderness," in the interior of Natal, the mission of "Springvale," afterward so famous. Fifteen wonderful years at that place followed. Dr. Callaway was one of many missionaries who have contributed to the store of human knowledge, and laid Natural Science under obligations to the Church. His studies of animal and vegetable life in a part of Africa then scarcely known have a permanent value, all the more precious because he was able to describe natural objects before the spread of colonization modified their conditions. But it was in anthropology that he increased so signally what was known. He seized an opportunity (which by this time is already passed) for placing on record the traditions and exhibiting the mental and moral condition of the Kafirs before their contact with civilization. His linguistic knowledge and his exact study of the native mind combined to place his translations and other works in the very front rank, as well as to give him enormous power as a missionary pioneer. From Springvale as a center numerous outstations extended for many miles, while vigorous offshoots, like "Highflats" and "Clydesdale," became centers themselves. In 1873 Dr. Callaway's sphere of energy was changed. Kaffraria had at that time very few missions. In the southern part the society had three. But it was determined to attack the whole region, comprising thirty thousand square miles. A bishopric was founded, and Dr. Callaway was chosen to be the first bishop. Kaffraria is now a mission field which it would be difficult to match for fruitfulness. The numerous stations and outstations, the thousands of native converts, the well-educated and trained native ministry (who occasionally preach to European congregations, and do so with acceptance) and

the theological college in which fresh candidates for ordination are trained, offer together a spectacle of the result of little more than a quarter of a century's work, which should be an encouragement and stimulus to all missionary endeavors. The second bishop, Dr. Bransby Key, for long the fellow worker, and then the vigorous and able successor of Dr. Callaway, has just died (on January 12, 1901) in London, from an illness resulting from an accident sustained in Kaffraria, the land to which he devoted the whole of his ministerial life since his ordination in 1864.

South Africa is now covered, more or less closely, with a network of missions. The diocese of Mashonaland is the most northern, reaching, as it does, to the Zambesi River. The second white man to set foot in that land was the brave Bishop Knight-Bruce, who by the society's assistance pioneered there in 1888, before gold had been discovered, and when scarcely any one in Europe had ever heard the name of the country. Mashonaland has already had its martyrs for the faith, and a year ago at Bulwayo no fewer than forty natives were baptized together.

It would be tedious simply to enumerate the tribes in South Africa among whom the society's missionaries are working, nor need we refer to the Boer war in this place, except to say two things. With regard to the past, we find that nearly every locality which has lately become known to the world as the site of a siege or a battle had been known before in missionary records for the victories of the Cross; and with regard to the future, the society considers itself more than ever pledged to the evangelization of the natives of South Africa after peace has been secured.

In Madagascar, where the society began work in 1864, its missions show ten thousand converts with numerous village churches and more than a hundred schools, seventeen native clergymen, and a college in which future native workers are being trained.

Passing to India, we find that the society has missions in nearly every part of that great country. In several of them, such as those of Tinnevely, Chhota Nagpur, the Telugu country, and Ahmednagar, the Christians are to be reckoned by many thousands. But in order to train native evangelists the society has made the educational side of its work prominent. There are already more than a hundred highly trained native clergymen in the society's missions in India, and many hundreds of lay agents.

At Delhi and Cawnpore the mutiny of 1857 caused six of the workers to glorify God by their deaths. In these two cities, and also at Hazaribagh, in Chhota Nagpore, there are brotherhoods of clergymen living together as missionaries under simple rules. At Delhi they are all graduates of Cambridge University, as those at Hazaribagh are of Dublin.

Tinnevely, in the extreme south, is in parts almost a Christian land. It was the scene of the apostolic labors of Bishop Caldwell, the great translator, philologist, historian, and missionary.

Burma has a missionary story which hardly bears compression. Among the Burmese, the Tamil laborers, and the Karens of the hills there are large missions with a variety that may almost be called picturesque or romantic. Among the workers Dr. Marks stands out as a notable personality. He was the hero of the early story of Mandalay. He won the old king's confidence, and was entrusted with the education of nine of the despot's sons. The king erected the mission buildings, including the church, to which Queen Victoria gave the font. But the greatest visible evidence of what Dr. Marks has been to Burma is Saint John's College, Rangoon, which he founded and brought to such a pitch of perfection that in it thousands of the sons of the best families in Burma have received education of the best type. It has produced a wonderful influence in favor of Christianity.

In Ceylon the society has given a missionary side to the work of the chaplains for the English residents by providing means for employing native clergymen and lay agents. It has acted in a similar way in the Straits Settlements, in Australia for the aborigines, and in the isles of the Pacific. It has maintained the Sarawak Mission among the Dyaks, and in North Borneo has missions to the Chinese, the Malays, and the aborigines of the interior.

In Japan the society began work in 1873, and altho the sanguine hopes of the conversion of practically the whole nation, which were entertained a few years ago, have received a check, the rate of progress has been good, and the type of Christian character produced has been markedly high. In Korea the work only dates from 1889. It is still in the stage of laying the foundations, but it has had many features of great encouragement.

The North China missions have lately been brought prominently into public notice in connection with the troubles in that empire. The first Europeans to be struck down by the Boxers were three missionaries of this society. They were martyrs for Christ. For, altho the outbreak was political in character, Christianity was obnoxious to the rioters, because they conceived that the introduction of a foreign religion was the preliminary for the introduction of foreign interference in other matters. It would be out of place to offer here any defense of other missions from the blame that has been cast upon their agents. The attacks have in most cases manifested an anti-missionary bias. They are best repelled by those who have full possession of the facts. Not as suggesting that charges may have some basis of truth in regard to others, altho inapplicable to the Society for the Promotion of the Gospel, but simply as keeping to the subject

of the present paper, we can say with a confidence that is complete that no accusations of un wisdom or of provoking the outbreak could be laid to the charge of these three heroes, nor of their colleagues, who, tho they survive them, passed through the same time of peril. Living quietly and unobtrusively, they influenced those only who voluntarily heeded them. Nothing beyond the simple inculcation of Christian truth was in their procedure or in their aims. If any blame is to be incurred by being the messengers of Christ, that blame is theirs, and they would welcome it gladly. Success far beyond all hopes attended their efforts. That success has not reached its limits yet. Christianity is the only solution of the Chinese problem. The nation shut up against the rest of the world, and yet under compulsion to open its doors, has from a secular point of view only disaster before it, whether it attempts persistence in its own policy or yields to foreign force. Christianity would soften the prejudices which now make perilous the contact of the inhabitants of China with outsiders, and would supply just those elements of character, the lack of which causes the corruption and instability of the empire. When the day comes for the Church of China to be a potent factor in the life of the nation, the names of Brooks, Norman, and Robinson will be remembered and honored as the names of men who counted not their own lives dear unto them that they might win China to Christ.

We have surveyed rapidly the operations of the Society for the Promotion of the Gospel in foreign lands. Little need be said here of the by no means uneventful history of its own organization and working at home. One point, however, should not be omitted. It was in the councils of the Society for the Propagation of the Gospel in the year 1872 that the "Day of Intercession for Foreign Missions" originated, which is observed annually in the Anglican communion all over the world. It is on the unseen Power invoked in prayers that the society rests in its hope for fruits in the future, richer even than those in the past, for which in its bicentenary celebration it is praising God.

AMONG LAOS CHRISTIANS.

REV. W. C. DODD, CHEUNG HAI, LAOS.

The Laos people are one branch of the people who call themselves Tai, who are known to English writers and readers as Shan, and who form the bulk of the population of all Indo-China. These Tai people came to Indo-China from China itself, and are still coming. Professor Terrien de La Couperie and other ethnologists believe that they came to China before the present race or races of Chinese did, and that they came from the west. The learned professor would make them members of the same Indo-European stock as ourselves. At any

rate they are not Chinese, and there does seem to be more in common between them and us than between us and Mongolians.

Owing to encroachments of the Mongolians, the Tai have been migrating southwards since at least 500 B. C. There have been two main streams of migration. Roughly speaking, one stream came down the Irrawaddi into what is now Burma. Their descendants are the Western Shans, sometimes popularly known as Burmese Shans, sometimes simply as Shans. It is among these Shans that the American Baptist Missionary Union has long had a successful work, and into whose dialect of Shan Dr. Cushing has so ably translated the Word of God. The other main stream of Tai migration followed the Meh Kawng (Me Kong) and adjacent regions. These Eastern Shans are further subdivided by differing written characters into Siamese Shans in the south, and Laos Shans in the north. Among both of these the American Presbyterian Board has been for over fifty years at work, the Laos Mission itself having now been organized thirty-three years, and having five stations and fifteen churches.

All three of these principal branches of the Tai family have much in common, both in vocabulary, characteristics, and customs. The chief differentiating factor is the differing alphabets. All three have come from India with the introduction of Buddhism, and show strong resemblances to the Tamil and Telegu. A second strong factor in the present disintegrating process going on among the Tai is their lack of political homogeneity. While the western Shans are fortunate enough to be all under the rule of the Empress of India, and the Siamese to have a government of their own, the poor Laos are distributed among four powers. Those to the east of the Me Kong now belong to France; those just north of the Siamese, and in which our mission stations are at present all located, belong to Siam; Great Britain now includes about a million of them in her Burmese possessions; and the rest are still in Chinese territory.

Whether it be true that these Laos and all their Tai brethren are our Indo-European brethren by extraction or not, they do not now possess much Anglo-Saxon energy or power of taking the initiative in thought or action. Like the Chinese and most other Orientals, with the notable exception of the Japanese and some others, the Laos are slaves of custom. Evidently some of them in historic times must have done some hard thinking, and made thousands of wise laws which are reverently handed down from father to son. But nobody does much thinking now. Buddhism and demonolatry have stupified the Laos; and the tropical climate has done its part. Most Laos do their first hard thinking when brought face to face with Christianity.

If they decide to "enter" the Christian religion, they put themselves into the keeping of the foreign missionaries, thinking that they take the latter for "father and mother," religious and civil. The converts

are tractable, but at first have no thought of religious liberty of independent thought, leadership, or work. They look to the missionary for teachers, schools, preachers, and church buildings, and the initiative in all evangelistic work. The idea of responsibility of the Laos themselves for these things had to be developed.

Their dependence upon missionaries is intensified by their previous civil and religious training. Under the all too paternal system of Siamese government the people are never encouraged or even allowed to accumulate much property; they are very poor. To add to the servility which this poverty entails, they have prophecies of a coming Messiah whose reign is to usher in great temporal as well as spiritual prosperity. What more natural, then, than that the early converts, not to say the later ones, should expect great worldly prosperity by becoming Christians? Let no one for a moment class them all indiscriminately as "rice Christians." Some such there are and always have been, but they are few. But especially in the early history of any station, many of the converts rather expect to be hired in some capacity by the benevolent foreigner. In religious work they wait to be sent to teach, exhort, preach, itinerate. While they are not backward in bearing testimony in private, all public religious work at first had its initiative with the missionaries.

There was good in all this. It prevented crudities of doctrine and disorderly practices at the time when foundations were laying and precedents were establishing. It allowed of supervision and unchallenged direction of the whole work by men of centuries of Christian blood and the highest type of Christian training which America can give. The number of converts was large, the native workers many, the schools crowded. Great interest was taken by many of the homeland Christians in supporting evangelists, pupils in the schools, teachers, licentiates, and eventually native preachers. Special objects flourished, and undoubtedly stimulated the gift of many a consecrated dollar which would never otherwise have left the United States.

But "the good is the enemy of the best." And all this was not the best. It was not training the churches to self-support. It was not developing their powers of self-government. And it was not fitting them to take the initiative in Christian work. America can not hope ever to pour a sufficient number of workers into even so small a portion of the heathen world as is Indo-China to evangelize, even with the help of hired native workers. If Indo-China is to be converted it must be by the Holy Spirit, working mostly through the Indo-Chinese themselves. Foreign leaders are expected to direct; but they must not be expected to furnish all or most of the initiative. The responsibility for this must rest upon the native churches. Happily there are beginning to be many indications that Laos Christians feel this responsibility, and are willing to accept it.

In the past five years day-schools have been established in all of the five stations, several in some stations, all of these schools being taught by Laos, and patronized and supported by Laos. In the youngest stations, Cheung Hai, last year there was manifested such a desire to cut loose from the traditional dependence upon the missionary that the time seemed ripe for turning the management of the school over wholly to the church. They elected a board of control, the chairman a missionary, but the members all Laos but one. The increased ease of maintaining the school and defraying its expenses have seemed to justify the step.

This same church is now building a good brick house of worship on a native plan, and with contributions made wholly on the field, instead of building an expensive church of foreign style, largely with American money, as is often done on foreign fields. More than one Laos church has its membership divided into sections, each section in turn doing evangelistic work in the vicinage on Sundays. Several of the churches, in addition to this, support their own evangelists to the heathen of their parish. These evangelists are under direction of church sessions, not of the missionaries alone. And two churches together support a Laos minister in a new and weak parish. For two years all the churches have supported evangelists from Siam-Laos territory into French-Laos on the east and British-Laos on the north.

Last year the attendance on the sessions of the Mission's Training School for Christian Workers was nearly, if not quite, equal to what it had ever been in "the palmy days," when every evangelistic worker had before him the prospect of steady employment by foreign funds. This year two teak timber workers, one a Siamese Christian, the other a Laos elder, have offered to furnish the whole support of a native minister for work among their foresters. This is the latest and the most striking instance yet shown of purely native initiative in Christian work among the Laos.

BIBLE TEXTS AND EVERY-DAY LIFE IN LAOS.

BY MRS. LILLIAN J. CURTIS, BIRMINGHAM, ALABAMA.

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Altho the Bible is written for all people and all nations, it is distinctly Oriental, written by Orientals, and its scenes are colored by the habits and modes of Oriental life. When living in twentieth century America, with its wells and springs for the country and its system of water-works for the city, the six water-pots of stone set for the purifying of the Jews at the wedding-feast of Cana signify but little. But in fact there clusters around these pots phase after phase of Oriental life. We see this even if we look at them, not from Cana or Jerusalem as a center, but from Laos, the northern states of Siam.

In the cool of the morning or evening women and children are seen coming from all directions from the homes, and going either to the well or river for water. It is carried in two bamboo buckets made water-tight with dammar-resin. These buckets are swung from a bamboo strip laid across the shoulders. The women have to walk steadily and easily in order to carry a full bucket, and thus a grace of movement is acquired that can not be surpassed by any system of modern physical culture. Children only five or six years of age are seen with their tiny buckets swung from the shoulder, helping their mother or sister fill up the large jars. Many trips have to be made before all are filled. There is one jar on the floor with a cocoanut dipper laid across it, the water of which is used for the feet. Every



SIAMESE WOMEN GOING TO MARKET.

man, woman, or child that comes into the house walks straight to this jar, pours water over the feet, while rubbing one with the other, before turning to greet friends. Some houses have the jar outside at the foot of the steps leading up into the house. Above this jar for the feet are the ones holding water for drinking and cooking. I have never seen a house without its water-jars, or pots, as they are called in John's Gospel.

In traveling one often sees a large jar of water with a dipper laid across it under the shade of a tree or beneath a small leaf-shed. Step aside a while, and watch the coming and going throng of thirsty travelers. Each of them steps in the shade long enough to take a refreshing draught of the water. It has been placed there by some one, most probably a woman, for the purpose of making *merit*, and should this person come up to refill the jar, while a thirsty group are eagerly

drinking, not a word of thanks or appreciation would be said, for these travelers have bestowed a favor by thus allowing one to make merit upon them. Also the traveler has laid up merit for himself by allowing another to make merit upon him. Merit! merit! Striving to buy one's way to eternal bliss! Except ye believe ye can not be saved. Ah, yes! but "how shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

Again we read, "No man putteth a piece of new cloth into an old garment, for that which is put in to fill it up taketh from the garment and the rent is made worse." As a child, that text worried me, for I had seen with my own eyes my dear mother put a piece of new cloth into an old garment and then had seen that same garment worn again for months. As I grew older I understood these words of our Master intellectually, but now I do so experimentally, which latter brings facts and truths home to the heart as nothing else human can. And it is true that no man in the Orient puts a new piece of cloth into an old garment, for when a rent appears the whole warp and woof is so thoroughly rotten from the chemical action of perspiration that the new cloth literally rends itself away from the garment almost as tho it had life. Only the other day I was trying to save a garment for a few more weeks' wear when some one near by laughingly remarked that the stitches were over size. "Ah," I said, "you know well that were I to put in proper stitches the needle would cut as it goes almost like a pair of scissors." And as I sewed and mused I thought how like to the old garment are these people in their religious life. They try to patch up the "old man" with offerings to the priests and to the spirits, and with good deeds or merit-making in all its various forms. But we know that the old man is so corrupt that he must be cast aside, and that we must put on the new man, "which after God is created in righteousness and true holiness." Yet how can they know unless they be taught, and how can they be taught unless teachers be sent?

It was about the sixth hour of the declining sun as I sat on our veranda playing quietly with baby and listening to the harmony of evening sounds. From the distance came the sweet tones of temple bells as they swung in the gentle breeze. The deep tones of the temple drums only enhanced their melody. Lowing cattle were returning home, crickets were chirping, and katydids were singing. The "chip-chip" of *che-kims* and the calls of *took-taurs* made music to blend with the evening calm. It seemed that only the good and beautiful were possible. Sin and sorrow were forgotten. Suddenly my heart stood still and my blood seemed to freeze within me. I instinctively caught my babe to my breast as wail after wail rent the air, the wails of women over their dead. Piercing, heartrending,

awful they were. I could see the women with faces buried in their hands rocking to and fro, and anon throwing up their arms in despair. The men sat as tho stunned, but the women wailed and moaned and tore at their hair. The sun dropped down quickly and silently and night closed in, but the darkness could not hush nor drown these cries. As it were, a flood of memories rushed over me, and in spirit I heard "lamentation, and weeping, and great mourning, Rachel weeping for her children and would not be comforted, because they were not."

And still again we read, "A man shall be . . . as a shadow of a great rock in a weary land." The sun rose clear and bright on the memorable day in which I first realized the depth and sweetness of these words. We had breakfasted by lamplight, and before the first half hour of the day was spent we were well on our way. Soon the heat of the sun became unpleasant. We raised our double umbrellas and let our large pith hats farther down on the back of our necks. On, on our ponies galloped until we reached the foot of the mountains that must be crossed. There we had to dismount and climb upward by foot. By that time the sun was high in the heavens and shining with a burning heat. From below, the bare ground reflected back the heat with force and intensity. We had not climbed far before our feet began to burn, and in a little while the soles of our shoes became almost unbearable. Not a spot of shade could we see in which to rest, for the dry, hot season of the tropics was well advanced. There was nothing to do but to push on as rapidly as our aching limbs could carry us. Oh, for a drink of water! Oh, for a rest in the shade! Oh, for a minute's relief to our burning feet! But on and up we must go, with the burning sun above and the scorching heat below, and our parched mouths and fainting hearts within. At last the summit was reached, and there on the flat top was a great heavy rock. How our hearts bounded as we saw it, and what a song of praise they sang as we threw ourselves down in the shadow on the damp, cool ground and buried our feet in the green moss! A sense of peace and quietness as I had seldom before experienced came into my soul as the thought came: Jesus, as the shadow of a great rock in a weary land.

A NOTABLE CONFERENCE IN CHINA.

BY MRS. J. T. GRACEY, ROCHESTER, N. Y.

During the enforced presence in Shanghai, this past year, of so many missionary women from all parts of the empire, and of all denominations, it was a happy thought to convene a woman's conference, in order that all might give their experiences and compare notes concerning the home-life of Chinese women.

The conference opened on November 20th and continued in session for three days, as arranged by program; but such was the interest and enthusiasm, that it expanded into an overflow session on the fourth day. English-speaking women, foreign and Chinese, sat side by side to discuss problems in the home-life of Chinese women. Lady Blake, wife of the governor of Hong Kong, known for her warm interest in the condition of Chinese women, presided over the sessions of the conference. The address by the president was reported as "scholarly in composition, and delivered in a beautifully clear, distinct utterance."

The speakers were mostly from the missionaries, altho several of the resident women of Shanghai took part in the discussions. Mrs. Moule, wife of the Bishop of Mid-China, opened the meeting with prayer. Lady Blake, in closing her address, said: "We are justified in thinking that in many ways the lot of Chinese women might be ameliorated, and more interest and greater happiness might be introduced into their lives, while it is not a necessary corollary that Chinese women should adopt manners and customs peculiar to foreign races, and to which, by heredity and surroundings, Oriental women must be unfitted. Echoes from the homes of China reach us from time to time of young girls committing suicide to escape a distasteful marriage, of brides putting an end to an existence rendered intolerable by the tyranny of their mother-in-law, that lead us to suppose that there are aspects of the life of Chinese women that are capable of improvement. To enable us to understand something more of the mode of life and thought of the women of China, and that they may obtain glimmers of light on the—to them—strange and weird ways and minds of their European sisters is, I take it, the object of the conference, which may be the beginning of large efforts leading to greater mutual good will and friendship."

In all the discussions there was a very free expression of opinion on the practices prevailing in the Chinese home-life, but there was no severe crusade against existing customs; only an exception was made in the case of foot-binding, which found not one advocate in its favor, but with one voice was condemned.

The buying or kidnapping of little girls in the interior and bringing them to the coast as slaves for immoral purposes drew out very earnest protests, and the practice was unsparingly condemned. Dr. Ida Khan, a Chinese physician graduated in this country, made a pathetic appeal, and touched all hearts by the recital of incidents from personal experience, and a great desire was expressed for the abolition of this dreadful practice, bringing sorrow and shame to so many promising girls throughout the country.

Marriage, funeral, and other social customs, the treatment of children, early betrothals with their train of evils, foundling institutions,

all the customs incident to the family life of China, received great consideration, and the impression prevailed that the conference marked a new departure in woman's work in China. On the last day of the conference a public meeting was held, at which gentlemen were invited to be present, and a large number attended. Bishop Graves, of the American Episcopal Church, and Bishop Cassels, of West China, were present. Bishop Graves, a member of the committee investigating the marriage customs of China, spoke of the binding character of the betrothal, and said that marriage is not a civil or ecclesiastical ceremony, but a family contract, with which the individual has little to do. Dr. Young J. Allen referred to his forthcoming book on "The Treatment of its Women is the Test of a Nation's Civilization," showing that China's true progress will depend on the position her women are to occupy in the future. Dr. Mateer spoke of the career of women in China under the influences of Christian education.

The sentiment of the convention chrystalized in several resolutions, one requesting that publishers of Christian books bring out a series of fully illustrated books for the instruction of women and children; that sheets of instruction for the prevention and cure of simple ailments be printed for circulation in Chinese homes; and that all missions be recommended to give their women-workers some instruction in the elementary laws of health. A committee was appointed to collect information concerning the home-life and social customs of Chinese women.

The social element was not overlooked, as a reception was tendered to Lady Blake and the conference by one of the prominent residents of Shanghai, which was attended by many English and American officials.

AMERICAN MISSIONS AMONG TELUGUS, INDIA.

BY REV. JOHN CRAIG, SAMALKOT, INDIA.

Missionary of the Canadian Baptist Mission, 1878-.

Fifteen years ago the jubilee of the American Telugu Baptist Mission was celebrated, and the Canadian missions, being in a way daughters of that older work, had a share in the celebration. Then we looked back over half a century to the time when the pioneers, Mr. and Mrs. Day, reached India, and over the years since they began work at Nellore in 1840. Even twenty-five years later we find only Mr. Jewett, who had just returned to India, and Mr. Clough, who had come for the first time. And in 1870, thirty years after the opening of Nellore station, there were only three more men in the country—Messrs. Timpany, McLaurin, and Bullard. But during the second thirty years there has been a most gratifying increase in the staff of missionaries. Of fifty-two men who have come out, thirty-two are

still in the work, while thirteen have retired after longer or shorter terms of service, and seven have entered into rest. Of the five here in 1870 we rejoice to have Messrs. Clough, McLaurin, and Bullard still with us.

During the earlier period there were no single ladies on the staff, but in the past thirty years thirty-three have come to work for the women and children, the pioneer being Miss Peabody, who has long been known to us as Mrs. Pearce. Four have been called to the service of heaven, but twenty-two are still in the work, and three have a share in the work of their husbands.

The missionaries of the two Canadian missions have all entered the Telugu country within the last twenty-five years. Of twenty-eight men who have come, not including those already reckoned in the American mission, seven have left for various causes and two have died, while nineteen are still connected with the work. And of twenty-two single ladies who have come, four have left and one has died, leaving seventeen still in the work.

Taking the figures for our three missions, we find that eighty men and fifty-five single women have entered the work during the past thirty years, and that of these fifty-one men and thirty-nine women are still connected with our missions. As three of the five men at work in 1870 are still with us, we have a total of fifty-four men and thirty-nine women as compared with the five men of thirty years ago. I need hardly add that this growth in the staff of missionaries is a cause for deep gratitude.

The increase in the *number of stations* is also a cause for thankfulness. From 1840 to 1865 Nellore was the "Lone Star," but in 1866 Ongole was occupied, and in 1870 Ramapatam became the third station. Thus at the end of thirty years there were only three stations. Since then twenty-one more have been opened. The pioneer work involved in securing a compound and erecting necessary buildings often proves a great trial; hence, when this work has been well done it is a cause for rejoicing.

There is certainly a great contrast between the present state of things and that which led Mr. Jewett to appeal in 1858 for a second house in Nellore. Now the "Lone Star" station has not only its two sisters of 1870, but also twenty-one others in the American mission and seventeen others in the Canadian missions, making a total of forty-one centers of light for the Telugu country.

In the early years of the mission disciples were gathered in very slowly. In the report of the deputation that visited Nellore in January, 1853, it is stated that only three had been baptized since the mission was recommenced in 1849. In the year 1857 one was baptized. There was a change in 1858, when the brethren rejoiced over thirteen disciples following their Lord. Up to the end of 1863 only forty-one

had been baptized since the mission was founded. By the end of 1870 the total had grown to about fourteen hundred and eighty, and by the end of 1877 it had become more than six thousand. As we all know, the year 1878 witnessed the baptism of fully ten thousand people. During the next seven years about thirteen thousand six hundred were baptized, and during the next ten years twenty-eight thousand, and since then about seven thousand five hundred, making the total baptized in the American mission from the beginning up to the end of 1899, to be exact, sixty-five thousand one hundred and sixty. In the Canadian missions the number of baptisms has been about seven thousand, so that the grand total for the three missions is about seventy-two thousand. The number of members reported in the American missions at the end of 1899 were fifty-three thousand seven hundred and ninety, and in the Canadian missions four thousand two hundred and seventy, making a total membership of fifty-eight thousand and sixty. Nearly two thousand five hundred have been baptized during 1900 in the American mission, and about three hundred and seventy in the Canadian missions; hence, we may safely reckon the total membership to be about sixty thousand now. The total number of baptisms will amount to about seventy-five thousand.

In these missions it has been recognized from the beginning that the Telugus must be evangelized by converted Telugus. Every missionary has prayed for laborers. Every kind of school has been conducted largely with the hope that among those being educated God might have some chosen vessels to bear his name to this people. Nor have all these prayers and efforts been in vain. God gave us in the early days men of zeal, with little or no education, who went everywhere winning souls for Christ. And in these later years many earnest men of more or less education have helped to shepherd the sheep of Christ, and have preached the Gospel to those outside the fold. In 1870 the entire force consisted of twenty-two preachers, five colporteurs, and ten school-teachers; total, thirty-seven. The report for 1899 gives sixty-three ordained preachers, three hundred and eight unordained preachers, sixteen colporteurs, and one hundred and thirty-seven Bible women; also seven hundred and twenty-seven teachers in village schools, ninety-four in boarding-schools, and thirty in other schools, a total of five hundred and ten preachers and others, and eight hundred and fifty teachers. Adding to these one hundred and fifty-seven preachers and others, and one hundred and nine teachers in the Canadian missions, we have a grand total of six hundred and sixty-seven preachers and others, in place of the twenty-seven thirty years ago, and nine hundred and fifty-nine teachers in place of the ten of those days.

The fifty-four thousand members of the American mission are organized in one hundred and fourteen churches, and the four thou-

sand members of the Ontario and Quebec mission are found in thirty-four churches. In the Maritime Provinces mission there are three hundred and fifty members in seven churches. The contributions of the fifty-four thousand members in the American mission in 1899 amounted to a total of Rs twenty-nine thousand. The contributions of the four thousand members in the Ontario and Quebec mission came to about Rs four thousand. As a rule, the smaller the membership the easier it is to secure regular contributions, and hence a higher rate per member.*

I like to read Mr. Broek's enthusiastic reports about what his people are doing on the Kamigiri field. He writes: "We sometimes distress ourselves with the idea that before they became Christians the people spent so very much for their idols and priests. But where the Pariahs may have had a dozen priests and miserable idols there is on my field alone a mission staff of one hundred and forty-six, supported largely by these people. They keep more than one thousand children from work to attend school. In 1897 they built twelve school-houses at almost no cost to the mission. We have also a local home mission society supporting a family in a part of the field where there are no Christians."

We have at least two societies that are not local. The churches connected with the Ontario and Quebec mission organized a home mission society as far back as January, 1888. The work undertaken at first was that of mutual help in securing sites and building school-houses or chapels. For many years this society has also supported one or two preachers on the Yellamanchili and adjacent fields. The Home Mission Society of the American mission, tho of more recent birth, has great vitality, and is doing a good work among the Yanadics, the Chentsus, and the Savaras.†

Believing that knowledge is power, our missionaries have from the beginning tried to interest their disciples in the work of education. When we remember how rare it was in former days to see a Panchama who could read, we can appreciate more highly the wonderful change that has already taken place among our Christian communities. It would be difficult to estimate how many have learned to read in our schools during the past thirty years. In 1899 there were about twelve thousand pupils in primary schools in the American mission and fifteen hundred in the Canadian missions. In lower secondary classes there were about one thousand in the American mission and fifty in the Canadian missions; and in upper primary and college classes there were forty, chiefly of the former mission. In theological classes there were fifty in the American mission and ten in the Canadian missions. So far as the Ontario and Quebec mission is con-

* The Rupee varies in value, but may be estimated at about 30 cents.—EDITOR.

† These are hill tribes in regions adjoining the American and Canadian Baptist fields.

cerned, we seem to be just beginning to get on our feet in the matter of education.

The work done in our theological seminaries at Ramapatam and Samalkot has been of untold value. Some of the men may have failed to shine after graduation, but, on the other hand, many have done and are doing good solid work. They show the result of their daily contact with the missionary and his assistants. The training-schools at Nellore, Ongole, and Baptla have also been doing good work.

Our missions are almost destitute of industrial schools as yet. In the Ontario and Quebec mission a class in carpentry has been carried on, first at Samalkot and afterward at Cocanada, for some years past, and the wage-earning ability of many young men has been increased by the training they have received. A review of the educational work undertaken would not be complete without a reference to the Timpany Memorial School, which has done for many years and is doing a much-needed work for European and Eurasian children. Of the many girls who have received their education in this school, some are now teachers in the school and some are engaged in zenana work. Many a mother has expressed to Miss Folsom her thankfulness for the good influence of the school on her daughters.

We have seen that the great growth in almost all departments of work has taken place chiefly during the past thirty years. This is very specially the case as far as Sunday-schools are concerned. Even in 1888 there were only fifty-four schools, ninety teachers, and one thousand five hundred scholars reported in the American mission. The last report gives three hundred and forty-four schools, five hundred and fifty teachers, and nine thousand five hundred scholars. In the Canadian missions only twelve schools, thirty-seven teachers, and three hundred and seventy-seven scholars were reported in 1888. In 1899 one hundred and eighty schools, three hundred teachers, and four thousand two hundred scholars were reported. In the Maritime Provinces mission the scholars are twice as numerous as the church members, in the Ontario and Quebec mission they are almost as numerous, while in the American mission they number less than one-fifth.

This brief review of the past would not be complete without some mention of the Young Men's Christian associations and Christian Endeavor societies that have been organized in some of our congregations. It is believed that the young people are stimulated to fresh endeavor through their union in these societies.

The *Baptist Missionary Review* has been doing a helpful work for several years and is full of life to-day. The *Telugu Baptist* has continued, as in the past, to carry denominational and general news to many a little company of Christians. The closing year of the nineteenth

century has witnessed the issue of a new Telugu weekly under the management of Mr. Laflamme, who is also editor. This paper should have our warmest support. It may be very helpful in opening a way for the Gospel messenger in many places, and, moreover, every issue carries a Gospel message.

The opening of an orphanage at Ongole is a recent event worthy of notice. There is certainly need of an institution of this kind in connection with our missions. We may well rejoice also to know that an asylum for lepers has been opened at Ramachandrapuram. The Lord laid this burden on Miss Hatch, and He has provided the means for purchasing a good compound and erecting some suitable houses.

THE FOLLOWERS OF CHET RAM.*

BY REV. E. GUILFORD, PUNJAB, INDIA.

Missionary of the Church Missionary Society of England.

We reached the Sikh village (not far from Lahore), and late at night three men came to visit us very much as Nicodemus went to visit the master to learn the way of Christ more perfectly. One of these was a remarkable man. One had only to look at him to see that he was full of spiritual power. It was a wonderful figure and face, and one could but think of the prophet Amos as we gazed at him, for like him this man, too, is a cowherd, clothed in the rough ragged shirt or kurta of the country. The second man was the son of the famous Chet Ram, whose village and hermitage were close by. The cowherd was the chief discipline of Chet Ram, and upon him has fallen the mantle of his late master.

Who is this Chet Ram? He was a Hindu Sadh—that is, a religious ascetic of considerable note—who, when a young man, fell in with a Mohammedan fakir, who possessed a copy of the Gospels, and was convinced of the Divinity of Christ, and of salvation in and through Him alone. This teaching Chet Ram eagerly drank in, and from that time to his death he preached Jesus Christ, the Son of God, the Savior of the world. Unfortunately the fakir had a curious idea common to many of the religious mendicants of India: that it was impossible to receive the Divine inspiration to preach without first taking spirituous drink, and Chet Ram also persisted in doing this to the end of his life, not from personal pleasure so much as a religious act before preaching. Truly the ways of the Orientals are strange to the Western mind. Chet Ram refused to see the necessity of baptism, but he established a sect which now numbers thousands, and upon each it is incumbent to have the New Testament always carried about with them, whether they can read it or not, generally somewhere near their breast. He taught them by heart the following simple creed as their rule of faith:

I believe in Jesus Christ as the son of Mary, and in the Holy Ghost,

* The Rev. Thomas P. Hughes, D.D., LL.D., the author of the "Dictionary of Islam," sends us an interesting account of a peculiar sect in the Punjab Mission, known as the "Followers of Chet Ram." It is the account of a visit made by Mr. Guilford to the Sikh village, and his meeting with a man of this remarkable sect.—EDITORS.

and in God to whom prayer should be made, and in reading the Bible and Gospels for salvation.

Among his followers are all classes—lawyers, tradesmen, farmers, laborers, and beggars. The son of Chet Ram himself is a tradesman in a city some distance from his own home. Associated with him there are four other followers of his father—all tradesmen. Each of these men have a cross and a flag over their shops, and have also written on the front of their shops the above creed. This man informed me that he and his brother workmen made a rule that each one of them would preach once daily at each of the four gates of the city.

This is a truly wonderful movement, and there seems in it much ground prepared by the Holy Ghost for us to work upon. Alas! many of the first followers imbibed Chet Ram's views as to strong drink; but of late years there has been a movement against this, and the best of the disciples are endeavoring to put a stop to it.

After midnight our heads, with those of our visitors, began to nod in fitful slumbers; then they thought it time to pick up their pipes and bid us good-night.

Next morning, after another interview with our friends, we crossed the river and proceeded on our way. We passed a Sikh village and stopped to preach in it; and then trudging on we came to the mausoleum, or "Samad," where lay the mortal remains of Chet Ram, the great teacher, and those of his friend, the fakir Mahbub Shah, who taught him the way of salvation. The Samad was no more than a mud hut, carefully locked and kept watch over by fakirs, and only opened on "mela," or holy days, when the people come together in great numbers at this place. The bodies are placed in two boxes and lie unburied within the hut, as they absolutely refuse to stay under ground, and insist on coming up again when put there! So we were told in all sober earnest! A number of fakirs were about. The wife of one of them, an intelligent old woman, listened with great interest to our conversation with these men, and pulled out with great pride her New Testament to show how she always carried it under her dress, but alas! she could not read it!

Half a mile farther on was the village of the Chet Ramis. It was 3 P.M. and very hot, and, weary with our journey, we sat down under a tree, when some of the men of the village turned out to visit us. We had a nice time with them, but found them ignorant, not desirous for further instruction, and satisfied with their present creed. We hope to visit them again, but our time was very limited and we had to press on.

About 5 P.M. we started again on the remaining twelve miles march. This time we put up our beds in the Dharmsala, or rest house, in the heart of a village called Maddar. The next morning I visited the Sikh temple, where I had a long talk with two priests and a number of other men, and having done this, we started on what proved to be a twenty-five miles' trudge under a particularly fierce sun. The country presented a beautiful park-like appearance as regards the trees, but without a blade of grass or sign of cultivation in consequence of the sad drought of the last few years. Whole villages are in ruins and the population gone, as no canal water is able to reach this land and the rains have failed. In one village not yet forsaken we found one Chet Rami with his flag and his creed over his shop, living alone in the midst of the heathen.

MINISTER WU'S CONFUCIAN PROPAGANDA.*

BY ROBERT E. SPEER, NEW YORK.

His Excellency, Wu Ting Fang, Chinese Minister to the United States, in an address before the Ethical Culture Society in New York, attempted to prove the superiority of Confucianism and Confucian institutions over Christianity and Christian institutions. The temper of our day has been that Christianity has nothing so new or different as to justify sending missionaries to China. He says there are radical differences, that Christianity is a religion, and Confucianism is not; that Christianity is affirmative, and Confucianism agnostic; that Christianity regards man as an immortal soul, and Confucianism as a "social institution"; that Christianity speaks of the world above this and a world after it, and Confucianism knows neither.

As to the substance of his address, it is evident that the Chinese Minister has known few Christians, and none who truly love their enemies and seek not their own will; and the revelation of what he does not know of Christianity is equalled by his revelation of what he does know of Confucianism. On that side his address might be issued almost as a missionary tract.

His Excellency has demonstrated that all the teaching of Confucius about sincerity has left the Chinese people radically insincere. Indeed, tho the classics exalt sincerity, there is no more vivid characteristic of the Chinese government than deceitfulness, or of the Confucian-trained man than a certain unreality and disingenuousness. Dr. Wu says: "As we are not sure what religion is exactly right, we employ representatives of all sorts, so that if one does not do (secure happiness and peace for the future life), the other will." This Chinese notion of sincerity is totally different from ours. For the true Confucianist must regard these religions, Buddhism and Taoism, as superstitious; and yet he resorts to them. Resorting to a religion in which a man does not believe we call hypocrisy.

This unreality marks all Chinese institutions. The theatricalism of the government, the stilted untruthfulness of the *Imperial Gazette*, the rotten insincerity of the whole Chinese system, go on unperceived apparently by the people, who have kept up the show for so many centuries that they have become sincerely insincere.

Confucianism was pure externalism and never contained the sanctions that could save propriety from sinking into hollow mummery. As Dr. Wu said: "It is not really a religion in the strictest sense of the word. Religion tends to bring a man back from error by holding out the prospect of everlasting punishment for wickedness, and everlasting happiness for the good. . . . Confucianism is not as fascinating as some other doctrines, because it is lacking in that element of a promised reward." The consistent Confucianists have not cherished the idea of rewards and punishments in a future life, but the consistent Confucianist in this regard is hard to find. And as for this present life, Confucianism has been reduced to a matter of rewards, and only those study Confucius who are seeking rewards. With no rewards, who would take the Confucian examinations in China? In Korea, when the rewards stopped, the examinations died. And Chang Chih Tung asks: "Suppose there was

* Condensed from *The Presbyterian Banner*.

no official power whatever which would confer rank on graduates or grant their stipends, who would enter any institution established on this basis?" Is Dr. Wu altogether accurate in representing Confucianism as a system of purer and more selfless motives than prevail in Christianity? It is the very mercenariness, the self-centeredness of Confucianism which determines his view of religion. A matter of rewards and punishments! "By religion," said Cardinal Newman, "I mean the knowledge of God, of His will, and of our duties toward Him." But Confucianism does not know, and Minister Wu has not learned from it, of such a religion of fellowship with a good and loving God.

Indeed, he frankly calls Confucianism agnosticism, and suggests that the world is drifting to it. But Confucius was not a sincere agnostic. And the insincerity of Confucius is, as Dr. Wu has confessed, the insincerity of all Confucianists. They are agnostic in their philosophy, and the most fearful spirit worshipers in actual life. They have never satisfied themselves in Confucianism. In life and in death they preserve still the elementary beliefs that preceded Confucianism, that Confucius dared not deny and that survive in undiminished power. The acceptance by the closest advisers of the empress, the most orthodox Confucianists, of the claim of the Boxers to the possession of supernatural powers, was but one evidence of the irrepressible religiousness of the human spirit, even in China. The Chinese are Confucian, through and through, in their self-complacency, their opera-bouffe dignity, their external propriety; and they are not Confucianists at all in their childish beliefs in a world of spirits, a heaven and earth full of beings in which they believe the more because they know nothing about them.

Moreover, the people are without any adequate basis for their morality. It is devoid of sanctions. Man is a "social institution," not a moral personality. A system of ethics can be found in human relations, such as the five relations of Confucius, sovereign and subject, parent and child, elder and young brother, husband and wife, friend and friend. The Chinese society has rested for two millenniums on such a ground, and if undisturbed from without would have continued for centuries. But this is not a sufficient ground, and "the full strength of ethics is not discerned until the very principle of duty itself is felt to be grounded in the eternal reality of the holy and gracious God." Naturalistic ethics will answer for certain purposes and in certain limits, but there is no regenerating power in them, and they will not preserve all human interests, not to speak of divine.

Minister Wu's dominant contention is that Christianity is impracticable and Confucianism practicable. The Christian standards are "too high for frail humanity. The hold that Confucianism has on China is due to its practicability." This view is itself thoroughly Confucian. Confucianism says that is right which is practicable. Christianity says that is practicable which is right. What is the end of the Confucian view? Sheer lawlessness. "Be ye perfect, even as your Father which is in heaven, is perfect," says Christ. "Be as perfect as is practicable," says Confucianism, according to Dr. Wu. That is equivalent to saying, "Do as you please." All absolute standards go. The reign of personal caprice sets in. Practicability as the determining element in ethics lands us in chaos.

Are the ideals of Confucianism better than the ideals of Christianity? The former recognizes no relation to a living God. It relegates all con-

tact with heaven to an annual act of the emperor. It ignores the plainest facts of moral character. It has no serious idea of life and no deeper insight at all. "The Chinaman is mentally color-blind to the spiritual in all forms." It can not explain death. It holds truth of light account. It presupposes and tolerates polygamy and sanctions polytheism. It confounds ethics with external ceremonies and reduces social life to tyranny. It rises no higher than the worship of genius, the deification of man. It speaks no word of fellowship or progress, ignores the deepest cravings of the human spirit, and sneers at Buddhism because, passing by mere externalism, it concerns itself "simply with the heart."

We challenge Minister Wu to compare the attainments of the Confucian ideals by the Chinese with our attainments of the Christian ideals. He points to Confucius as one who was "an example of what he desired man should try to be." This was not Confucius' view of himself. "In letters I am perhaps equal to other men," he says in the "Analects"; "but the character of the superior man, carrying out in his conduct what he professes, is what I have not yet attained to. In the way of the superior man are four things, to not one of which have I as yet attained: To serve my father as I would require my son to serve me; to serve my prince as I would require my minister to serve me; to serve my elder brother as I would require my younger brother to serve me; to set the example in behaving to a friend as I would require him to behave to me. To all this I have not attained." Confucius himself appears to have found his system not altogether practicable. Christ exemplified his doctrine in his own life.

And the Chinese have not found Confucianism practicable. The high maxims of Confucius have never redeemed the life of the Chinese. There is more gambling, poverty, disorder, and vice than in any other country. And tho Confucius inculcated "indulgent treatment of men from a distance," China has been the most bitterly anti-foreign land, and those have been most bigoted, cruel, and merciless who were most devoted to Confucius. Indisputable evidence has brought the responsibility for the riots, outrages, and assaults against foreigners home to the door of the literati, Sir Robert Hart calling the Boxer movement "the product of official"—that is, Confucian—"inspiration." The outrages Eastern troops are committing all Christendom condemns and no Christian participates in. The outrages the Boxers committed Confucianism applauded and its leaders instigated and abetted.

Minister Wu proclaims the saying of Christ, "Love thine enemies," "too high for frail humanity," points out "the vast gulf between profession and practice" among Christians in the matter of forgiveness and revenge, and contrasts the teaching of Confucius, "Requite kindness with kindness and injustice with justice." But this is precisely where Confucianism has failed and Christianity succeeded. The Chinese cherish, on Confucius' authority, the right of blood revenge. The disciple Tsze-hca asked him: "What course is to be pursued in the case of the murder of a father or mother?" He replied: "The son . . . must not live under the same heaven with the slayer. When he meets him in the market-place, or in the court, he must have his weapon ready to strike him." Christians by the thousand have learned to forgive and to love their enemies.

And even if our ideals are above us still, as they are, this but proves that they are worthy ideals. Ideals that are on a level with men's lusts

are no ideals at all. Ideals not above us are beneath our contempt. And, tho there is a gulf between Christian teaching and practise, it is a narrowing gulf, while the chasm between Confucian teaching and Confucian practise is a widening chasm. We slip and fall, but Christianity has in it the power of self-purification, and it recovers itself and climbs on again. But Confucianism is dead. Minister Wu says it is alive. Yet it is slowly fading out of Japan and Korea, and while its naturalism and agnosticism will continue as they have ever been in the world, what was distinctive in it will lose its hold and drop back into that great tomb in which for centuries the Chinese people have been content to live.

We can not believe His Excellency quite sincere when he said: "Confucianism is the highest form of civilization and morality." Von Mollen-dorf, in "The Family Law of the Chinese," says: "The patria potestas over children, whether legitimate or adopted, is unlimited. The father (or after his death the mother) can do with them as he likes; he may not only chastise, but even sell, expose, or kill them if he likes. The latter occurs often enough, especially with girls, if the family is too poor to bring them up." Minister Wu knows, doubtless, of many baby markets where such children are sold for a few cents. The legislation of any land with reference to the child is a good test of its civilization and morality. The land with least human pity, without an asylum for the insane, with hospitals for dogs and cows and donkeys, but none for men; with no prisons of reform, no institutions for the blind, save brothels for little blind girls, a tarn of polygamy in its imperial palace, with its best-educated and most patriotic class "the most obstinate retrogressive"; a land, as Chang Chih Tung says, "almost irreclaimably stupid and not awake," whose women are without rights, and whose rulers—let us make honorable exceptions—without righteousness; which murders its reformers and whose intellectual life ceased centuries ago and knows neither a divine spirit nor a human soul—is this the land which displays the highest form of civilization and morality?

It is a form of civilization and morality. It has lasted many centuries, but it has broken down at last. And the moment at which it has demonstrated its political puerility, and witnessed a mighty holocaust of Christian martyrs slaughtered in its name, is scarcely the propitious moment to undertake its propagation in America.

ISRAEL AND MISSIONS.*

BY A. KOHNODIN.

Max Müller classes Israel as among the nations with a non-missionary religion, but this position may reasonably be questioned. Undoubtedly, by law, Israel was enclosed in a network of ritual observances and specific rules of conduct which could not easily be transferred to other nations. This involved, for many generations, a certain particularism which, by national pride, developed into a strong opposition to other nations. Yet through this all the missionary thought, the thought of the universal Kingdom of God, was at the center, and at last prevailed.

The thought of *one* God, and *one* mankind, sprung from *one* pair of ancestors, of itself involves the thought of the universal Kingdom. Still

* Translated and Condensed from *The Nordisk Missions-Tidskrift*.

more distinctly is this expressed in the Seed of the Woman, who is to bruise the head of the Serpent. There is a victory to be gained over evil not for one nation alone, but for all mankind, and by one whose descent is described as from the Mother of all men. Likewise the first preaching of righteousness, by Noah, was addressed to all mankind. So also the division at Babel was displeasing to God because it sought unity in human policy, and not in Him.

At last, when mankind was obstinately gone astray, God was constrained to choose out one family, yet not for itself. The blessing of Abraham was to rebound to all mankind. Moreover, as Paul says, the ground of Abraham's election was not circumcision, a national thing, but faith, which may be exercised by every man.

Even in law, tho particularistic in form, the universal purpose shines through. The slaves, tho not of Israel, were incorporated into Israel. Strangers were welcome to dwell in the land, and equity and benevolence toward them were emphatically enjoined. They had also almost all religious rights, and could easily qualify themselves for admission to the Passover.

Brilliant as was the lot of Israel under David and Solomon, the godly looked forward, with David himself, to a far more brilliant future, to grow out of the present, under a Righteous Ruler, of the seed of David.

The division of the tribes at first dampened these hopes, and even when Obadiah announces recovery and extension, it is rather in the form of judgment than of deliverance for the nations. Yet, as thought turned more and more from circumstances to character, it was seen that if ungodliness in the nations called down Divine Judgment on them, it would also call it down upon Israel, and, on the other hand, if repentance brought down God's favor on Israel, it would also bring it down upon the Gentiles. Thus particularism begins to merge into a wider view.

Joel, in a visitation which cuts short the means of making the accustomed offerings, turns the people's thoughts the more strongly to inward repentance. On this condition he foresees a happy time, when not only shall outward blessing be restored, but God's spirit shall dwell in all the people, old and young, men and women. The heathen are threatened for their misdeeds against Israel, yet individuals from among them are foreseen as coming to share the blessing of Israel. The dawn of the universal day begins to glimmer on the horizon (Joel ii : 32).

Amos now, seeing that repentance has not intervened, denounced the flaming judgments of God against the unrepentant people, above all of the northern kingdom, and asks them how they differ from the heathen. Yet he foresees repentance and deliverance under the Davidic sway, and that not only for Israel, or for scattered Gentiles, but for the whole Gentile peoples (Amos ix : 12). Hosea also speaks in the same way. Yet this is in view of their coming under the dominion of Israel.

Isaiah and Micah then come, working in God's central kingdom of Judah. Isaiah cast down over the spreading ungodliness, sees God bringing the mighty Assyrian flood over the people. Yet, when destruction is imminent, ensues the vision of the righteous Scion of Jesse, filled with all the gifts of the Spirit, not only a gathering-place for Israel, but for all the nations, and bringing in a regeneration of all nations. Nor are these any longer simple dependants on Israel. Even the two great enemies, Assyria and Egypt, with Israel as the third, are now the people of God as typical of mankind. The glimmerings of hope in Amos for the nations have now burst out into a brilliant day.

Moreover, as corruption becomes deeper and deeper even in Judah, it becomes more and more plain that the people, even as sifted, can not be the immediate organ of salvation to the world. Therefore, the foresight of the *personal* Messiah, which had long lain like a seed hidden in the earth, shoots up again into clear consciousness. It is He who must redeem Israel and the world alike.

Micah is still more distinct in his vision of the personal Messiah, and, going back of Jesse, deduces his origin from the beginning of days. All this is a preparation under the afflictive dealings of God with the people, for the deepening of the consciousness of sin, of the

need of atonement, of blending suffering with victory in the image of the Messiah, and of showing in Him the fulfilment of the ancient sacrifices. In Christ, and in Christ alone, are these apparent contradictory traits combined, and regeneration prepared for all the world on the ground of a sacrifice offered for all the world.

STATISTICS OF PROTESTANT MISSIONS IN JAPAN,* 1882-1900.

COMPILED BY D. S. SPENCER.

	1892.	1885.	1888.	1891.	1894.	1897.	1900.
1. Married Male Missionaries.....	86	103	144	181	199	206	215
2. Unmarried Male Missionaries.....	7	7	22	31	23	25	30
3. Unmarried Female Missionaries....	52	69	111	189	217	236	257
4. Persons employed as Missionaries..	....	2	4	3	4	5	4
5. Total Missionaries, Wives incl'd....	231	284	434	583	646	676	723
6. Est'd Value Mission Property (a)...	48,800	137,800	163,117	160,332	190,532	219,432	583,007
7. Native Ordained Ministers.....	56	72	106	121	202	254	306
8. Native Unord. Ministers and Helpers	81	170	223	391	569	555	518
9. Pastors in charge of Churches.....	45	86	104	137	205	231	237
10. Native Bible Women.....	14	27	66	94	158	332	289
11. Full Members.....	5,092	9,536	23,026	31,360	35,534	36,207	37,068
12. Probationers or Catechumens.....	130	372	1,105	974	919	1,451	2,695
13. Total Members.....	5,634	10,542	24,131	32,334	36,453	37,658	43,273
14. Adult Baptisms or Confirmations..	1,179	3,309	7,387	3,513	2,854	2,691	3,195
15. Infant Baptisms.....	171	437	701	433	516	523	678
16. Total Stations or Congregations....	146	142	482	633	834	928	967
17. Organized Churches.....	95	115	206	297	359	375	416
18. Churches wholly Self-supporting...	14	18	68	69	77	70	71
19. Churches partly Self-supporting...	43	45	143	226	282	306	316
20. Number Church Buildings.....	56	81	95	107	136	192	289
21. Est'd Value Church Buildings (a)..	7,650	24,964	77,209	125,589	175,677	272,998	376,109
22. Number of Sunday-schools.....	49	73	267	353	575	790	864
23. No. of Teachers in Sunday-schools.	156	213	360	431	559	986	811
24. Scholars in Sunday-schools.....	4,060	6,853	16,820	20,886	28,142	34,440	33,039
25. Young Peoples' Societies.....	....	....	....	2	10	10	15
26. Boys' Schools (Boarding).....	4	8	14	17	18	16	15
27. Students in same (Total).....	280	529	2,072	1,899	1,630	1,585	1,898
28. Girls' Schools (Boarding).....	7	13	36	45	52	47	44
29. Students in same (Total).....	201	604	3,287	2,625	2,836	3,026	2,962
30. Day-schools (a).....	19	22	39	54	72	96	74
31. Students in same (Total) (a).....	749	735	281	33,225	4,664	6,727	5,111
32. Theological Schools.....	6	6	12	13	15	17	14
33. Students in same (Total).....	47	32	233	316	247	164	98
34. Est'd Value School Property (a)...	63,200	120,700	222,000	297,341	333,166	402,990	751,140
35. Number Graduates Theol. Schools.	8	32	62	112	154	224	234
36. Orphanages and Homes.....	....	....	....	....	2	4	15
37. Inmates in same.....	....	....	....	....	30	36	140
38. Hospitals and Dispensaries.....	3	3	5	8	12	12	14
39. In-patients treated (a).....	....	....	88	....	165	152	2,368
40. Out-patients treated (a).....	3,500	3,500	8,224	150	24,560	3,200	26,729
41. Amt. raised by Native Churches for all purposes, one year.....	9,722	32,843	54,996	59,894	63,303	87,132	107,459
42. Amt. contrib. Native Miss. Board..	....	1,786	2,537	3,500	5,015	8,836	8,358

All money values in Japanese *yen*—1 *yen* = 50 cts. U. S. Gold.
(a)—Reports incomplete. No duplication in 6, 21, 34.

* Condensed from *Tidings* (Japan).

EDITORIALS.

Law and Lawlessness.

Mrs. Carrie Nation's crusade against the Kansas saloons has been met by widely different judgments as to its legality and morality. One correspondent, a prominent lawyer, says :

While on general principles opposed to violations of law and order, I approve of the adoption of illegal methods when it seems to offer the only way of breaking up illegal practises. For that reason I approve of Mrs. Nation's method of attacking the liquor traffic in Kansas, where it is prohibited by law.

Mrs. John Bidwell, of California, wife of Gen. John Bidwell (once Prohibition candidate for president), who is now in Washington, said :

I can't condemn Mrs. Nation's methods. I believe that God at times is compelled to adopt startling methods as remedies for great evils. And I believe Mrs. Nation has been raised up by the Lord to bring the attention of the world to the fact that in Kansas the laws are being trampled under foot. It is a great pity that a great nation like ours, which could turn out thousands to fight in behalf of a down-trodden people like the Cubans, should regard with equanimity the great abuses that result from the liquor traffic. From all I learn it seems that Mrs. Nation is a woman of pure life and sweet character. Doubtless she was frenzied by the indifference to the existing prohibitory laws displayed by local officials.

Upon this subject we have hitherto kept silence. But there is a manifest danger to society from attacking even the worst evils by lawless methods. There is a tendency to anarchy which is one of the most alarming of all modern evils, and menaces the very existence of organized government. Lynch-law is one of its outbreaks. How often do frenzied crowds assault the jails, and take in hand the punishment of supposed, but not always convicted, evil-doers, and substituting the most reckless and cruel *revenge* for the dignified *vengeance* of Law and Justice. We make no

apology for atrocious crimes, but we believe the only way to ensure the punishment of the guilty, and secure immunity to the innocent who are wrongfully accused, is to seek reparation for all wrong-doing through the established processes of law. If the laws are not stringent enough, the remedy lies in better legislation ; if not carried out, they should be either repealed or enforced, and judges and executive officers should be held responsible. Mrs. Nation's course strikes us as an outbreak of sincere but misguided zeal. It must be remembered that to destroy the property not only of the saloon-keeper but of the owner of the premises, implies a right of private infliction of injury which might easily lead on to arson and even murder. This way of assaulting the liquor traffic is the letting out of water, which may lead to a flood, destructive of property and life, far beyond the original intention and involving many who are innocent of wrong. We believe that all the best interests of society can be conserved only as the legal processes approximate to perfection both in the laws made and in the mode in which they are executed.

Prejudice Against Missions.

It would be amusing, were it not painful, to notice the ill-concealed avidity with which most of the representatives of the secular press seize upon every item of news which appears to reflect unfavorably upon the missionaries in China who have come into honored prominence through their record in connection with the disturbances in China during the past year. It would not do to have impugned the traditional story of certain minor officials in consular service, sea

captains, and "globe trotters," who have kept as far from the missionary and his work as possible, as to the extravagance, stupidity, general incompetence, and selfishness of the missionary.

The first offset to the record of the summer was the clamor that the missionary was at the bottom of the whole trouble, and had turned the Chinese world upside down. Study of the history of the anti-foreign movement, and of the official declarations of the Chinese government itself, prove, however, the uprising almost altogether due to the political and commercial aggressions of foreign nations, and the destruction of the native Christians to be chiefly the result of their connection with the foreigner; not of their creed or of any abuses in the Church.

It was necessary, therefore, to follow another tack. This was speedily furnished by the reports of the war correspondents, who, for the sake of a cheap sensation, and to shelter themselves from the charge of promiscuous and heavy looting, seized on entirely legitimate acts of the missionaries, and proclaimed to the world that the chief of the looters were the missionaries. This ought to have been accepted by the reading public with more than "a grain of salt," as the *a priori* argument would be decidedly against the idea that the missionary, who has left much larger opportunities for the gaining of wealth, and given his life to the elevation of a heathen people, contenting himself with a bare living salary, should suddenly be transformed into a very fiend in the intensity of his desire to acquire this world's goods from a vanquished enemy. But setting aside this *a priori* presumption, what are the actual facts in the case?

1. Previous to the investment of the legations by the Chinese ev-

erything needed was purchased in the regular way.

2. During the siege of the legations, everything was subject to military authority. Acting under that authority, the food supply committee took possession of all stores deserted by their owners, and carried the goods to places of safety. Where owners remained on the premises, they were promised pay by Sir Claude Macdonald, the British minister, who was commander-in-chief. The missionaries on the food supply committee were among the chief agents in this perfectly legitimate appropriation of things needed to secure the life and health of the foreigners and Chinese cut off from normal sources of supply.

3. At the close of the siege, it being necessary to secure supplies for present and future need, a meeting of the Protestant missionaries was held, and it was unanimously decided that these two rules should be observed: (a) Where no owner of articles of necessity could be found, they should be appropriated for the general stores. (b) Where an owner could be found, all goods should be paid for at a fair price. In cases where things without an owner and exposed to general loot, yet not in themselves necessary to life, were found, they were sold to procure money for the purchase of necessities at the prevailing high prices. We do not say that no missionary took a single article of value, with the thought that the troops would carry it off anyway; but that such actions were general, that missionaries "filled their homes with rare vases, curios, silks and furs, and their "coffers" with looted silver for personal use, we emphatically deny.

Sufficient answer has, perhaps, already been made to the wildly exaggerated reports of the "missionary blackmailing expeditions."

Dr. Ament's letters to the American Board should be ample evidence of the integrity of those who went without force and with the approval of the American minister and general to arrange peaceably with local officials and heads of villages, in the approved Chinese way, for the reimbursing of native Christians whose property had been destroyed by mobs. Can there be any comparison between this method and that of the foreign troops whose path was marked by murder, plunder, and rape? Dr. Ament writes that he "welcomes the closest investigation," and we are certain that when all the facts are known many will be ashamed of their "snap-judgment" against those who, instead of harboring a "blood-thirsty and revengeful spirit" against the people who have robbed them of everything, slain their converts and dear friends, are eager for an opportunity once more to carry the Gospel of love and forgiveness to those who have injured them.

There are none who speak more highly of the Chinese character, none who utter more in excuse of the attitude of the Chinese during the past year, than the missionaries, who with the native Christians have been the chief sufferers. It must be a little harder for them to deal gently with their journalistic calumniators. F.

"Mark Twain" and the Missionaries.

The Outlook justly complains that "Mark Twain" has with eager glee accused Dr. Ament of marauding, without taking the slightest pains to ascertain his previous reputation, or the standing of his accuser, and against plain subsequent evidence of the facts.

We understand that Mr. Clemens owns to never having loved missionaries anyhow. To be sure he

praises Roman Catholic missionaries off and on, but that is a well-known trick of those who despise both. They know that their praise will do the Catholics no particular good, but may easily be turned to the disadvantage of the Protestants. Now in this case of Dr. Ament, Mr. Clemens recognized a unique opportunity of dealing a stunning blow at missions and missionaries in general. He has shown the true strategic instinct of taking time by the forelock. His charges will pass for gospel with millions who will never see the refutation. He is to be commended for his moderation! "Mark Twain's" name would doubtless have carried through charges, not of robbery merely, but of murder, incest, and parricide.

The Outlook complains that Mr. Clemens accuses Christians of condemning Satan without hearing his side, and then himself condemns Dr. Ament without a hearing.

The "answer" which Mr. Clemens promised in the *North American Review* is very unsatisfactory. He should have acknowledged his error and injustice, and retracted. Dr. Ament has been acquitted of the charges of avarice or un-Christian dealing, and all fair-minded critics will acknowledge it. But Mr. Clemens seems to be trying to "save his face" at the expense of his justice.

The Bible Translating Century.

Prof. A. T. Perry, of Hartford Theological Seminary, reckons that at its beginning there were only 66 languages and dialects in which the Scriptures had been even in part translated, while during this century the number has risen to 451. If this be a small proportion of the 2,000 known tongues in use, we must not forget that the languages into which the Word is

already translated represent about 1,200,000,000 of the existing 1,400,000,000 of earth's population and all the leading or dominant languages.

Negotiation vs. Arbitration.

A new way of settling Labor disputes is successfully in operation, which has many most commendable features. It substitutes *negotiation* for *arbitration*. A recent article in the *Review of Reviews*, by John R. Commons, gives an interesting sketch of this new method, as in vogue on the great lakes. There is a parliament of two houses, lords (capitalists) and commons (employees). Each firm or corporation appears in its primary right of ownership; and the lower house is a representative body of 60 or more, two delegates from each local union of longshoremen. The dock managers, 20 to 30, meet in another building opposite. Each house has a conference committee of four or five, including president and secretary, which committees act under instruction from their respective bodies. They meet in joint sessions, presenting their demands and counter-demands, which are referred back to their separate houses for consideration and further instruction, until there is agreement on a scale of wages and conditions of labor. There is no arbitration, for nothing is left to the decision of a third party. Each house has a veto on the other. Essentially the same method is adopted among the miners in four of the great states, and the plan has so many obvious excellences that it will undoubtedly secure more and more adhesion. Each party frankly admits acting only in self-interest, but there is a wholesome contact and comparison of views, a spirit of concession and compromise, infinitely better than the hostile and warlike attitude so

common in strikes. The executive lies with the workingmen, and if the operators violate the agreement the men are called out; if the men violate the laws, they are suspended. A judicial branch is added, in a "commissioner," who consults with the executive in any local dispute. The capitalist officials testify that the labor officials show shrewdness, firmness, temperance, integrity, and fidelity to contract, and the marvel is that under one leadership should be combined such multitudes of workmen, so different in race, religion, politics, and personal habits of thought and action. It seems to us that there may be in this movement a dawn of a new day, a promise of a new harmony between "capital" and "labor," whose past discords have at times threatened the very existence of society. What a social millenium love, patience, and mutual forbearance and concession would bring in!

A Letter from England.

An esteemed correspondent in Britain writes:

"The death of the queen had a most extraordinary effect on this country—a perfect godsend for the Simultaneous Mission in London, all the places of amusement being closed, and consequently the probability of many thousands being *reachable*, having nowhere else to go. Oh, that God might send an avalanche of blessing upon the country, now that hearts are bowed and somewhat softened! The present queen and her royal sisters are believed, however, to have decided High Church and Romanist tendencies.

"There is a very remarkable conflict in France; the government is trying to pass a law confiscating huge properties, accumulated by the 'associations' and 'orders,' and estimated roughly at £30,000,000. If

they win, it will be the most tremendous blow to the Roman Catholic religion ever struck in France, the faithful supporter of the pope! The fear is that the application of such a law all round will destroy the McAll Mission, which also holds property for religious purposes, and is strictly now outside the law, as are also many Protestant churches. So far the government has won in every contest.

"Good news, too, from China. The consul has given permission for all missionaries, men, women, and children, to return to Sz'chuen. So Bishop Cassell has gone, and the C. I. M. S. are preparing for immediate reoccupation. In provinces adjacent to Shanghai, also, they are returning with much hopefulness. There will be a wonderful story to be written some day of how the natives, heathen as well as Christian, have saved many lives of Europeans at the risk of their own."

William Arthur, of London.

The recent death of Rev. William Arthur, in March, 1901, in his 83d year, has brought afresh to tender recollection that marvelous booklet of his, "The Tongue of Fire." This noted Wesleyan minister was converted in a congregation of but *three*, and the fact that with such discouragements the preacher's word was still mighty to save, showed him that the power of God may attend a very humble effort when the anointed tongue is given. Before he was sixteen he began to preach; and even while yet in training at Hoxton Theological Institution, the governor of the school said of him, "We have here a remarkable young Irishman. God has given him great power to win souls, and he never preaches without seeing conversions."

In after years, as with Mr. Fin-

ney, the form and sphere of his usefulness changed, but he ever looked back with intense longing upon the days when God gave him such singular success in persuading sinners to be reconciled to God. At the age of twenty he was transferred to foreign missionary work at Gubbi, in the Mysore district of India. He soon became intensely and intelligently impressed and absorbed with the needs of India, and in his work gave promise of a brilliant missionary career. Then came to him as to so many others, the great life mystery of disappointment in service. His failing health put its iron bands about his holy endeavors, and he entered that deep valley of shadows where holy men are sometimes called to walk; he was called to an experience known only to large souls who have set their hearts upon doing some great work—to experience that most difficult and costly form of renunciation: exchanging active service for passive suffering. With inexpressible regret, yet calm resignation, he left the shores of India and returned to Great Britain.

His reappearance in the homeland as an advocate of foreign missions evoked deep sympathy. His pale face and wasted form, his failing sight compelling him to protect his eyes with a green shade—all this added to the power and pathos of his appeals on behalf of the millions of the Orient. He was comforting himself with the thought that he was at least *advocating* the claims of the heathen. But he was called upon to experience another keen disappointment. While addressing a meeting in Liverpool, carried away by the inspiration of his theme, his vocal organs suffered an injury from which they never wholly recovered, and in the very ripeness of his powers his stewardship in the holy trust of preaching seemed to a large extent revoked.

After a few years' rest on the Continent, William Arthur was again able to preach, large and influential congregations gathering to hear him. After serving as one of the general secretaries of the Wesleyan Foreign Missionary Society, he was elected as president of the Wesleyan Conference. Seventeen years having been spent at the Mission House, Mr. Arthur, in response to an urgent call, took charge of the newly formed college at Belfast. Three years later he returned to England and became honorary secretary of the Missionary Society, his sound judgment and mature experience making him a counsellor of great value.

The work of his anointed and prolific pen will hand on his name to future generations. His first book, "The Mission to the Mysore," contained his personal experience as a missionary. Biographical works followed, and other volumes which discussed the subject of Papal activity and aggression; also a masterly refutation of the modern atheistic hypothesis, entitled, "The Difference between Physical and Moral Law," also "Religion Without God, and God Without Religion," a book in three parts, which lays the whole Church of Christ under obligation to its gifted author. Mr. Arthur's work on Lord's Day observance made a great impression, and has been reissued in recent years. But it is "The Tongue of Fire; or, the True Power of Christianity" that will both perpetuate his memory and invest it with perpetual fragrance. In the truest and highest sense, the book is an English spiritual classic. It has had an immense circulation in England and America, it has been translated into many languages, and God has committed to that one book an unusually large and blessed ministry in all quarters of the earth. Its influence is by no means spent. It has many lessons

not only for preachers, but for professing disciples in all walks of life.

For ourselves, we do not hesitate to say that to have written "The Tongue of Fire," and so to have helped to perpetuate the blessing of Pentecost, is enough honor to be given to any one man, and implies a ministry to the whole Church at home and abroad. It is one of the epoch-making books of the century of missions. It would be a blessing to any minister of Christ or missionary of the Cross to read it *once a year*, as Dr. Gordon, of Boston, read David Brainerd's Life; and, if some godly disciple of means would give a copy to every theological student and intending missionary, boundless blessing might result to the Church in all lands.

The Power of the Gospel.

Dr. Alexander MacLaren recently delivered a notable address in Manchester, England, a paragraph of which we quote:

The longer I live the more steadfastly I believe that it is no use trying to get at the outcast population of our great cities, to lift people out of the slums and out of sin by any other lever than the old lever, the declaration of the Gospel. People have tried all sorts of things. When I talk of elasticity, I mean in *methods* not in the *center truth of the Gospel*. Some people have carried their desire to strike out new paths so far that they have substituted services of song for the preaching of the Gospel, cantatas about "Under the Palms," and other such like sentimental things for the old, old story, and discourses based on the last new novel for sermons based on the words of Jesus Christ. It is all nonsense. Unless ministers can fill their pews by plain, faithful, living preaching of Christ's Gospel, better for them and for everybody that the pews should stay empty.

We give prominence to these wise and weighty words of the greatest of living preachers, because we believe that they touch all missions, at home and abroad, at a vital point. Nowhere is any permanent good wrought by letting down the Gospel standard or by substituting anything else for the pure and unadulterated Gospel message. Success attained in this way is ultimately the most disastrous failure,

RECENT BOOKS ON MISSIONS AND MISSION LANDS.

THE KINGDOM OF THE YELLOW ROBE. By Ernest Young. Illustrated. 8vo, 400 pp. \$2.00. New Amsterdam Book Co., New York.

Literature descriptive of Siam is still comparatively scarce. The country is small but interesting, and little is generally known concerning its history, people, and customs. Mr. Young has spent several years in Bangkok, and has made a study of the domestic and religious rites and ceremonies of the Siamese. He here gives us very entertaining sketches of the capital city and surrounding country, the children, customs, ceremonies, and amusements, occupations, laws, worship, etc. One chapter is appropriately devoted to the elephants.

The book is full of information which would be valuable to one expecting to visit the country; it also contains much of exceeding interest to those who think of Siam either as an unfamiliar corner of the globe or as a field for Christian work.

Several chapters are devoted to the religious orders, temples, superstitions, and religious ceremonies. Buddhism and demon-worship represent the religion of Siam and Laos. The yellow-robed priests are seen everywhere in the cities. Bangkok alone has over 10,000 of them, while in the whole kingdom there are more than 100,000. Every town and village is crowded with temples, or "wats," as they are called. Their number seems to be out of all proportion to the number of the population, but the "Light of Asia" has proved inefficient to drive out the darkness of sin and ignorance which has for centuries characterized those who follow Buddha.

Mr. Young's book may be heart-

ily recommended as one of the best for the study of Siamese character and customs. Unfortunately it has no index. *

THE PHILIPPINES: The War and the People. A Record of Personal Observations and Experiences. By Albert G. Robinson. McClure, Phillips & Co.

Mr. Robinson was a staff correspondent of the New York *Evening Post*. He frankly admits that in its general tenor his book is a "pro-Filipino argument." Successive chapters, written in the easy style of the best type of a correspondent, deal with Philippine history, the causes and the progress of the war, the islands and the people, the church, the future, etc. About half of the book is devoted to the past and present struggles, and the remainder to a description of the islands and their inhabitants.

The author gives fascinating pictures of the little-known Moros, with their fine physique and fierce temper. But he devotes most of his space to "the little brown people" who have been making such a sturdy fight against the United States. He regards them as indolent, but says that they are far more intelligent than many have imagined. They eagerly welcome educational advantages, and their morality is above the average. Mr. Robinson shows clearly that they are fairly capable of self-government. They hate the friars, but believe in the Church of Rome, and generally attend the Romish services with far greater regularity and reverence than do the natives of Cuba and Porto Rico.

Mr. Robinson shows that at the root of all Philippine insurrections is the eternal hatred of the friars:

The demand of the Filipino people, repeated again and again in the past, and, I

believe, dominating all others to-day, is for the establishment among them of secular priests, preferably of the Roman Catholic Church, the incumbents to be chosen from among their own people. I go so far as to assert my belief that for every such priest, acceptable to the people, duly installed, an American garrison may be withdrawn.

We lay down the book able to understand better the causes of mutual distrust between American and Filipino. We appreciate the heroism with which our troops have met the exasperating guerilla warfare of the natives. We appreciate the immense and complex problem of the Philippines, and the exceptional need of exceptionally able men to solve it.

The book is valuable from a missionary standpoint in the insight which it gives us into the condition in the Philippines and the character and needs of the inhabitants. It awakens a new sympathy with this "people who are struggling and fighting with no mean heroism for an idea, crude and narrow tho it may be, of a fuller and freer political and religious life." H.

THE HISTORY OF THE MORAVIAN CHURCH. By Prof. J. Taylor Hamilton, D.D. 8vo, 632 pp. Times Pub. Co., Bethlehem, Pa.

This may be regarded as an authoritative and accurate record of the great pioneer missionary church of modern times. *The Moravian* calls it an "epoch-making work," so that it has the endorsement of the *Unitas Fratrum*. It is sufficient to say that even their critical eyes have found here nothing to deserve censure but so much to praise. The author has manifestly spared no pains. We can safely commend this book, so far as our own limited examination of its contents goes, to any reader who wants to get at facts and study their philosophy. Published in 1900, its appearance marks the bi-centenary of Zinzendorf.

THE STORY OF THE CHINESE CRISIS. Alexis Krausse. Map. 12mo. 237 pp. \$1.00. Cassell & Co., Limited, London, Paris, and New York.

The author has chosen a title

that is somewhat misleading, since nearly two-thirds of the entire space is occupied with information relating to the country and people, and historical matters connected with the two centuries of intercourse with Europeans. A well-informed reader will not add much to his knowledge, and yet as a hand-book upon China this latest will be found useful. The Boxer movement is presented as far down as the date of the relief of the legations. The author everywhere displays a jealousy for British commercial interests in the East, and against Russia's earth-greed. No solution of present problems appears except through a partition of the empire, including Britain's surrender of her "open door" policy as altogether inadequate and, following the other European powers, claiming the vast and fertile Yangtse Valley as her share of the spoils! Altho Christian missions have such a vital bearing on the destiny of the Chinese, the author ignores the subject, both in their relation to the Boxer uprising and their future influence in China.

A WHITE WOMAN IN CENTRAL AFRICA. Helen Caddick. Illustrated. 12mo, 242 pp. \$1.25. Cassell & Co., New York.

Miss Caddick is an English woman who traveled in South Central Africa merely for pleasure. She went up the Zambesi and the Shiré rivers to Blantyre and thence to Lake Nyasa and Lake Tanganyika. She was an interested observer of the country and people, but by no means so thorough a student or careful a writer as Mrs. Bishop or Miss Kingsbury. Her observations are rather those of a transient tourist who picks up a little information but does not inquire deeply into customs and creeds of the natives. She writes entertainingly but introduces many unimportant and superfluous de-

tails in regard to her daily doings. She visited the mission stations and speaks of them in a friendly way, while frankly criticising any points where she thought improvements might be made. The work of Dr. Laws especially is commended. She objects to the introduction of foreign clothing, houses, trades, and habits, instead of developing the best native industries, etc. She praises the education of the natives on intellectual, industrial, and spiritual lines, and advocates the sending out of more housewives to help in the social development of the country. Whiskey drinking and importation she strongly condemns, as she does the wanton destruction of African beasts and birds. The illustrations are good, but there is no map or index. *

LIFE IN JAPAN. Ella Gardiner. Illustrated. 8vo., 187 pp. \$1.50. The Cumberland Press, byteriad Publishing House, Nashville, Tenn.

The world is greatly indebted to missionary eyes for true and picturesque descriptions of lands beyond the seas. Many books have recently appeared describing Japan and the Japanese, and while many are more scholarly, few are more entertaining and picturesque than this. Much information, carefully gathered, is presented in a readable form, and the descriptions of travels, scenes, and ceremonies, splendidly illustrated from photographs, give vivid ideas of the country and people. The chapters speak of the geography, government, farmers, flowers, customs, festivals and funerals, etymology, religions, missions and missionaries. *

A LITTLE AMERICAN GIRL IN INDIA. Harriet A. Cheever. Illustrated. 12mo, 281 pp. \$1.50. Little, Brown & Co., Boston.

We think that the author has failed to make the most of her opportunities. While the little

American girl and boy have a good time in India, and see many interesting sights, they are only interested in their own amusement and care nothing for the starving children or idol worshippers. Their disobedience is not commendable, and the description of the nautch dance is unnecessarily attractive, taking no note of the disreputable character of the performance. Children will be interested in the book, but there is nothing helpful in it beyond some information relating to Indian scenes and customs. *

Monthly Missionary Bibliography.

UP FROM SLAVERY. An Autobiography. By Booker T. Washington. Portrait. 8vo. \$1.50. Doubleday, Page & Co., New York.

NEWFOUNDLAND IN 1900. By Rev. M. Harvey, LL.D. Illustrated, maps. 8vo, 188 pp. South Publishing Co., New York.

MEXICO CITY. By Olive Percival. 12mo, 207 pp. Herbert S. Stone, Chicago.

BOLIVIAN ANDES. Explorations in 1898-1900. By Sir Martin Conway. 8vo, 512 pp. \$3.00. Harper & Bros., New York.

EAST LONDON. By Sir Walter Besant. Illustrated. 8vo, 364 pp. \$3.50. The Century Co., New York.

THE JEWS IN LONDON. By C. Russell and H. S. Lewis. 12mo, 238 pp. \$1.50. T. Y. Crowell & Co., New York.

EGYPT AND THE HINTERLAND. By F. W. Fuller. Map. 8vo Longmans, Green & Co., New York.

UGANDA AND ITS PEOPLE. By General Lugard. 16mo. \$1.00. M. F. Mansfield & Co., New York.

THE STORY OF WEST AFRICA. By Mary Kingsley. 16mo. \$1.00. M. F. Mansfield & Co., New York.

ARMENIA: Travels and Studies. By H. B. F. Lynch. 2 vols., 8vo. Longmans, Green & Co., New York.

CHINA FROM WITHIN. By Stanley P. Smith. 8vo, 252 pp. Marshall Bros., London.

CHINA. Travels and Investigations in the Middle Kingdom. By General James H. Wilson. Third Edition. 12mo. \$1.75. D. Appleton & Co., New York.

THIRTY EVENTFUL YEARS IN JAPAN. By M. L. Gordon. Illustrated. Paper, 8vo., 120 pp. American Board.

A NEW WAY ROUND THE WORLD. By Rev. Francis E. Clark, D.D. 8vo, 300 pp. \$1.50. Harper & Bros., New York.

PROTECTION OF THE NATIVE RACES AGAINST INTOXICANTS AND OPIUM. Edited by Dr. and Mrs. W. F. Crafts and Misses Leitch. Illustrated. 12mo, 290 pp. 75c. add 35c. Fleming H. Revell Co., New York.

GENERAL MISSIONARY INTELLIGENCE.

AMERICA.

Y. M. C. A. Very full and Jubilee Con- nouncements are vention. already made of the International Jubilee Convention of the Young Men's Christian Association, to be held in Boston June 11-16. The first plan of holding the convention in Tremont Temple has been abandoned, and Mechanics' Building secured to accommodate the crowds expected from this country, and the no small number of delegates from Great Britain and Europe, and from associations in mission lands, in Asia, Africa, South America, and Australia. Among the countries thus represented will be Austria-Hungary, Belgium, Denmark, France, Germany, Great Britain and Ireland, Holland, Italy, Portugal, Russia and Finland, Spain, Norway and Sweden, Switzerland, China, India, Japan, Australia, South Africa, Brazil. Not less than 3,000 delegates are expected. The President of the United States and Lord Strathcona, Lord High Commissioner of Canada, will be present unless unforeseen official engagements prevent. Sir George Williams will, it is feared, be unable to attend, but is hoping that his health will permit. There is the possibility that Lord Roberts may be present, as well as other gentlemen in high official life on the continent. Every department of the organization will be represented by some of its brainiest men who have made the movement what it is in the Railroad, College, Army and Navy, Indian, Colored, County, and Foreign departments. Striking presentations of the work of the association in its religious, physical, social, and educational features will be made in the Jubilee Exhibit, in which hundreds of associations

are to be represented by carefully prepared and extensive exhibits with the aid of photograph, chart, and illustrated statements. This exhibit will occupy acres of space in the exhibition halls.

Polacks in Chicago. The American Tract Society has a branch in Chicago with Rev. J. W. Brooks in charge. In a recent report he makes this statement concerning the aims and methods of the society. It is "to carry the Gospel to the poor and neglected population, especially by means of the printed page; to supply to missionaries and workers a suitable literature in *all languages* for gratuitous distribution; and to employ colporteurs to visit from house to house in destitute quarters, who shall by sale and gift endeavor to place as much religious reading as possible in the homes of the people." Ten colporteurs were employed last year, of whom 3 were special helpers, and the other 7 have labored mostly among people who do not speak our language, and who are thus largely outside the reach of ordinary church activities. In their visits among the foreign-speaking population of Chicago these men have been able to use orally, to a greater or less extent, in the aggregate, 7 languages, viz.: English, German, Polish, Bohemian, French, Dutch, and Hebrew. A considerable amount of good literature has been distributed also by these men in 14 other languages, making a total of 21 languages, in all of which specially prepared books and tracts have been used.

The work among the Polanders is considered of much importance. There are nearly 200,000 Poles in Chicago, and they are a people difficult to reach, except through representatives of their own na-

tionality. Forty thousand of these people have abandoned their national Church (the Romish Church) during the past 3 years, and have joined independent religious movements, and the anarchistic sentiments that have recently flourished among them can be very largely accounted for by the fact that they have been so neglected and abandoned to their own mistaken views.

Tuskegee Endowment. The Tuskegee Normal and Industrial

Institute is now in its twentieth year of work. Starting with but 1 teacher and 30 students, and in a rented building, the institution now has an average attendance of 1,050 students, representing 27 states, Africa, Cuba, Puerto Rico, and Jamaica; 86 officers and teachers are employed, and graduates and under-graduates to the number of 3,000 are doing most valuable work all over the south as industrial leaders, teachers, etc. Besides, thousands are reached by the Tuskegee Negro Conference, and its various local conferences. From the first, the main emphasis at Tuskegee has been placed upon intelligent industrial, combined with academic, moral, and religious training, and 28 industries are in constant operation in connection with the literary and religious training given.

The property of the institution is now valued at more than \$300,000, and includes 2,267 acres of land and 48 buildings, counting large and small, which have been built almost wholly by student labor. The amount necessary for current expenses of the school each year is \$80,000, to say nothing of the needed improvement of the plant in the way of apparatus, buildings, etc. An effort is under way to raise \$500,000 for endowment, of which sum about \$200,000 are already pledged.

Chinese Gifts for China. *The Foreign Missionary Journal* (Southern Baptist)

for February contains an interesting article from a missionary in Chefoo, in which he says: "I was deeply affected about two weeks ago when I received a letter from San Francisco, covering a bill of exchange for \$100 (Mexican). The brethren of the Chinese Baptist churches in that city and Oakland, having heard of the sufferings of their persecuted Baptist brethren in Shantung, promptly collected this amount, and sent it to me for the relief of their suffering, imprisoned, beaten, robbed, mule-brethren here. We prize the gift for the help it will give, but very much more for the loving, sympathizing spirit that prompted it. It was entirely unsolicited and voluntary, a token of Christian love."

Bible Work in Mexico. House-to-house Bible work among the middle and

higher classes in the cities of Mexico is very effective. Colporteurs pass through the heart of the city, taking one street after another, block by block and house by house. The missionary thus comes face to face with multitudes of people who are ignorant of the Gospel, and when they ask him the character of the books he is selling, the way is opened for him to tell them personally the plan of salvation through Christ. Do not imagine that he always has an easy task in carrying his point. Besides Roman Catholics whom he meets on every hand, there are many infidels, atheists, deists, universalists, rationalists, and others who can ask questions that Solomon could not have answered.

By this systematic visiting we get an insight into the home-life of the people, and, learning from them the ground of their hope of salva-

tion and something of their difficulties, a good opportunity is given to press home to their hearts the claims and blessings of the Gospel. Going from house to house we have found a few believers who came from other cities, where they had become acquainted with the Gospel and secured copies of the Bible, but because of fear, shame, or wicked associates they had failed to come out and identify themselves with our congregation in Morelia. Nicodemus has many followers hidden away in the different cities of Mexico.

Finally, this house-to-house Bible work results in the wide circulation of the Word of God, placing it in the homes and hands of the people who, by reading it, will discover that its teachings are good for all classes, and not hurtful, as the priests would have them believe. Thus a widely extended *knowledge* of the Bible will break down the prejudice now existing against it and its advocates, and it will become "the power of God unto salvation" to multitudes who now sit in darkness and the shadow of death. May the Lord hasten that happy day! Amen.

J. G. CHASTAIN.

The Colombian Revolution. Fighting is still going on in Colombia. After professing to have crushed this revolution several times in the last two years, the government is still confronted by a hostile army representing a large and influential part of the population of the republic. The failure to pacify the country for so long a time is a moral defeat for the government, and increases the chances of ultimate victory for the liberals, who are struggling to regain the power which they lost so long ago. Those who are interested in South American missions can not fail to watch with

interest the progress of this war. If the liberals succeed in setting up a government in Bogota, it will give more promise of peace in the northern republics of South America, for, as they will then all be liberal, it will be impossible for invading armies to organize on the frontiers for the purpose of descending on their neighbors.

It means much for the progress of missions already established in Ecuador, for in the opinion of many liberals it will be impossible for their government to continue permanently in power with hostile officials in control of the affairs of their northern neighbor, and especially as the present rulers of Colombia feel that General Alfaro and his friends have encouraged the uprising which is now devastating their land, and would be glad to avenge the supposed wrong. Any change in the political conditions which now exist in Ecuador might result in the closing of many doors in the Andean cities that are now open.

The present struggle means much for missions in Colombia. Though there is, nominally, liberty of worship as a heritage from a former liberal constitution, there is every official hindrance in the way of a spread of the Gospel, and in those lands constitutions mean nothing in the hands of hostile officials. The success of the insurrection would mean practically the opening of the door for the preaching of the Gospel to 3,000,000 people.—*The Gospel Message*.

Building a Church in Cuba. Recently our Southern Methodist friends laid, in the city of Matanzas, the corner-stone of the first building to be erected in Cuba for Protestant worship. It was a most interesting and impressive occasion. In the ceremonies the Rev. David

W. Carter, superintendent of the mission, was assisted not only by his own brethren, but by Señor Cova, of the Southern Baptist mission, and the Rev. Pedro Duarte, rector of the Episcopal church in Matanzas. The latter read the Scripture lesson and made an address. The new building is to cost \$10,000, and is located in one of the most desirable parts of the city.

Tobago Mission. The Moravian station Montgomery, on the little West-Indian island of Tobago, near Trinidad, lately celebrated a jubilee. It is named after the father of the poet James Montgomery, who was once pastor there. It is one of the most important congregations in the *Unitas Fratrum*, having 1,400 members, 800 being communicants. It is the middle point of 13 villages. The Rev. Theodore Clemens is now the president of the Tobago mission.—*Missions-Blatt der Brüder-Gemeinde*.

EUROPE.

Only one-seventh of the subjects of the King of England, says *The Chronicle*, are even nominally Christian, but of 350,000,000 inhabitants of the empire, 240,000,000 are heathens, and 60,000,000 Mohammedan.

The Queen and Missions. Mr. F. Cunliffe Owen, in an article in the *Independent*, says that while Queen Victoria never showed any disrespect to missions or missionaries, she never showed any interest in them, or gave any marks of special interest to their leaders. Her religious gifts, he says, were indifferently distributed to churches, synagogues, mosques, and Hindu temples. He complacently cites this as a proof that the queen was so beyond measure religious that she cared little for one particular relig-

ion more than another, was glad to help on all, but not one at the expense of another.

It is not precisely in agreement with this that Victoria, on assuming the immediate government of India after the mutiny of 1857, insisted, it is said, against the misgivings of her ministers, on publicly declaring to her Indian subjects her firm belief in Christianity. The Hindus knew perfectly well that Christianity claims the sole spiritual right to exist in the world, and that a solemn public declaration of adherence implies the acknowledgment of its exclusive claims. Besides, by the laws of the land, the monarch's religion exempts all its adherents from all disabilities of caste, and raises them to an equality with Brahmins, a principle which is more and more forcing its way into application. This simple sentence of the empress has, therefore, dealt a heavy blow against Brahminical supremacy.

It is true, the extreme solicitude of the British authorities to avoid importunate proselytism, which in a ruler is too nearly akin to force, has made it impossible for the sovereign to be known as an active promoter of missions. Every high station has its own opportunities and its own restrictions. Besides, it is not likely that Victoria, with her Swedenborgian mother, and her vaguely undoctinal, tho excellent, husband, had been educated to much interest in missions as a sign of her deep religiousness. She was so religious, it seems, that she did not care in what form religion appeared—rude or perfect, narrow or broad, spiritual or gross, pure or obscene! The Transfiguration and the Sistine Madonna are worthy of neither more or less respect than the revolting images on the temple walls of Benares! They are all religious, and therefore all equally

to be revered! The "Hallelujah Chorus" and the dull monotony of the tom-toms at a feast of Mumbo-Jumbo are both religious, and therefore equally sublime! A truly religious ruler will gladly give out money to keep up either!

"Professing themselves to be wise, they become fools."

"Our Own Missionaries" "Our Own Missionaries" in British of the C. M. S. parance are such as are not supported directly by the Missionary Society, but by individuals, local churches, or other organizations. At the present time there are 907 European missionaries on the society's missionary staff, consisting of 541 men and 366 women. The honorary missionaries consist of 23 men and 66 women; in other words, the proportion is one man to three women. Leaving out of the count the honorary missionaries, there are 518 men and 300 women to be maintained by the society. Of this total of 818, no less than 414, or ten more than half, are specially supported, wholly or in part, as far as stipend is concerned, as "Own Missionaries." The men thus supported number 259, exactly half of the 518 above mentioned; the women are 155 in number, five more than half.

C. M. S. and Native Helpers. There are about 6,000 native laborers on the staff of the C. M. S., and to maintain and to increase the supply of these indispensable auxiliaries 19 training institutions are in operation in India, China, Africa, Japan, New Zealand, Northwest Canada, and Jerusalem.

Wesleyan Giving. It is stated in the report of the Wesleyan Chapel Committee that, during the last half-century, the Wesleyan Church has expended nearly £12,000,000 in the

erection of places of worship schools, manse, organs, and on enlargement and renovation schemes in all parts of Great Britain, in addition to clearing off debts amounting to £2,624,336.

An Eminent Missionary. Mrs. Isabella Bird Bishop, whose fame as a traveler and whose interest in missions have made her name familiar in all religious circles, has offered herself to the Bishop of Calcutta for mission work in India. The step thus taken by her is a notable one, as she is not young, and does not appear to have much physical vigor. But there are connections in which she may conceivably be of great use in the field, and we trust that God may prosper her singular act of self-denial. It is a long time since she, with her mother and a younger sister, settled in Edinburgh. They were Episcopalians (Mrs. Bird was the widow of an English clergyman), but they associated themselves very much with the Free Church, and were on terms of intimacy with Dr. Blaikie, Sir Henry Moncreiff, Mr. Thomas Nelson, and others. Miss Bird was in delicate health, and one winter saw her prostrated as an invalid altogether; but to the surprise of all her friends, she faced those long journeys which have proved so fruitful.—*Missionary Record*.

Florence Nightingale. Tho eighty-one years of age, still takes an active part in hospital work. In the room adjoining her own are chairs for the use of the committees of hospitals and other charities in which she is interested, and Miss Nightingale communicates with them through the secretary. Nurses, however, go to the side of her couch to receive their instruction direct from her.

A Great Society. The union of the Free Church of Scotland with the

United Presbyterian Church of the same country in October last, carrying with it the amalgamation of the two missionary societies, has already issued in the creation of a society of unusual strength and of widespread influence. By this federation the new society will now have a staff of nearly 400 missionaries, including the zenana woman missionaries, with more than 34,000 native communicants. A resolution has just been adopted to make the sum of \$1,250,000 as the first year's income, which *will mean an increase of about one-fourth* on the joint incomes of the two societies for the past year, 1900. As a result of this notable union the United Free Church of Scotland Missionary Society will take the second place among the missionary organizations in Great Britain.

Christianity in the Netherlands. Holland has no fewer than 9 distinct Christian churches. The Na-

tional Reformed Church is Presbyterian. It has 1,340 charges and 2,200,000 adherents. The Free Reformed Church has 685 charges and 370,000 adherents. It accepts no subsidy from the state. Besides these, there are several separate Protestant denominations, all of them being small, except one holding Baptist principles, which has 116 congregations and 52,000 adherents. The Roman Catholic Church is comparatively strong, having 1,056 charges and 92,000 adherents, the government of which is undertaken by 1 archbishop, 4 bishops, and 2,500 priests. Ever since 1701, however, there has been a Jansenist communion in the country, which is now identified with the Old Catholics, who have 20 charges, 27 priests, and 7,000 adherents. The

Jews have 176 synagogues, and claim a membership of 97,000.

Germany and Missions. *Allgemeine Missions-Zeitschrift* for

January gives the latest figures relating to 16 older missionary societies, and 7 others formed since 1889, a total of 23. They employ in all 880 European missionaries, besides 96 unmarried female missionaries, exclusive of the large number of Kaiserwerth deaconesses in foreign services. It should be noticed, perhaps, that this column regarding women's work appears for the first time—a cheering symptom of advance. These societies have also 378 young persons in training for foreign service. There are 136 ordained pastors, and 4,169 other native helpers. The principle stations number 551, and the baptized native Christians 369,493, with 35,579 candidates. In 1,829 schools there are 89,103 pupils. Their joint home income is stated as \$1,341,780; but this, while including special contributions for special needs abroad, such as famine relief, is exclusive both of special contributions for the extinction of debt and of contributions to particular funds auxiliary to mission work. If these special contributions are included, it is estimated that at least \$500,000 should be added. The income was nearly \$250,000 more than in the year preceding, 1899.

German Medical Missions. The German churches, conservative at so many points in their evan-

gelizing work, have been especially hesitant about (1) employing unmarried women and (2) trained physicians to minister to the physical needs of the unevangelized world. But of late in both particulars they have begun to forge forward. Thus the Basel Society

has now no less than 6 medical missionaries, while the Barmen Society can name 4 or 5.

In all German missions together, including Basel, over 16,000 baptisms from among the heathens took place in 1899, and a large number of catechumens are still under instruction: Basel Mission, over 3,000; Bremen, 720; Unitas Fratrum, 1,144; Gossner, 11,181; Leipsic, 421; Rhenish, 9,691; Berlin, 2,789.

The Basel Society. *Der Evangelische Heidenbote* of the

Basel mission, in a general outlook at the beginning of the century, gives the following figures: "The Basel mission has been 85 years in existence, dating from 1815. Of the 4,400,000 evangelical Christians rescued from heathenism, the fruit of all the Protestant missions, 360,000 belong to the German mission, and 40,000 of them to the Basel mission. There are 6 or 7 missions in India, 4 or 5 in China, and a mission in each of 2 African fields, the Gold Coast and Kamerun. Our principal mission, as regards numbers, is that on the Gold Coast. There are about 180 congregations and 18,000 members. The Kamerun mission is still young, but it has spread very rapidly. There are 9 principal stations and 135 out-stations. After only 13 years' labor there are 2,300 Christians."

Protestant Movement in France. The "Former Priest" propaganda among the clergy and congregations of France is coming rapidly to the front. The authorities of the Church can no longer ignore its existence or its progress. Recently a prominent priest of the diocese of St. Briens, under the title of "A Pious Appeal," published an address to his fellow ecclesiastics, asking them to fast and to pray in

order that this loss to the Church might be stayed. One of the reasons why the Protestants of France have not been as friendly to the movement is the fact that some of its protagonists defend the position that they can cease to be Roman Catholic priests and can become true Christians and ministers without becoming Protestants. Felix Meillin, formerly Catholic confessor in the Lyceum of Marseilles, says: "We want the Gospel through Protestantism. Show our people in one hand the Gospel and in the other the Roman catechism. Demonstrate to the people that Protestantism adds nothing to the Scriptures and takes nothing from them. This we need emphasize again and again, that we want a false religion just as little as we do a superstitious religion."

Meillin gives an interesting view of the habits of thought and life of the 90,000 Catholic priests of France. The lower clergy are ruled tyrannically by the 84 bishops and archbishops, and are dissatisfied with their lot. And notwithstanding all efforts to keep these away from other influences, they have learned of Protestant principles and are longing for release. The fact that notwithstanding this there has been no desertion of the ranks of the priesthood in larger numbers, but only individually, is in harmony with the lessons of religious movements, and is explained, too, by the training and the awful disgrace which is popularly attached to such a step. It requires a courageous soul to risk the condemnation and curses of the former coreligionists; and on account of the meager education of the French Catholic priest, it is not an easy matter for him after his conversion to enter the ranks of the Protestant ministry. Abbé Bourrier, the leader of the "Former Priest" crusade, has repeat-

edly declared that it is in many cases only the bread and butter that keeps the priests in the old fold, and has bitterly upbraided the Protestants of France for not providing for the wants of the new converts. One of the results of this condition of affairs has been the organization of "The Fraternal Society of Former Priests," in Paris, which aims to provide for the temporary wants of those priests who have left the Church and propose to enter upon secular callings, especially by securing positions for them, where they can with a good conscience earn their bread. Quite a number of these converts propose to become Protestant pastors, and the Paris theological faculty alone has a dozen of such candidates in its charge, and others are at schools in the provinces.—*Independent*.

Russians and Anglo-Saxons. The population of the Russian empire is estimated at 136,000,000. But it must be borne in mind, as a contemporary points out, that it includes a number of heterogeneous and, in some cases, semi-hostile elements. There are, for example, some 9,000,000 Poles, who are almost literally pinned fast to Russia with bayonets; and more than 6,000,000 Finns, who are being alienated in spirit with rapidity and success. There are nearly 6,000,000 Lithuanians and 11,000,000 Turks, and 4,000,000 Jews who are held in semi-servitude and semi-outlawry. These and other alien elements are not commingled with the whole mass, but remain apart from it in distinct communities. Deducting them, the *real* Russian population is found not to exceed about 86,000,000.

Taking the Germans of Germany proper and Austria, who number 65,000,000, with the 13,000,000 Magyars and others of Hungary, who

are not only non-Slav but also anti-Slav, we have a total of 78,000,000. Then the United Kingdom and the colonial British population aggregates at least 52,000,000; while the substantially homogeneous population of the United States, totaling 77,000,000, is not so much behind Russia. It is interesting to note that against the 86,000,000 Slavs may be set 129,000,000 of the Anglo-Saxon race.

Persecution of the "Old Believers" in Russia. In Russia we have the only genuine specimen of Church and State. The Church is the nation. There are 130,000,000 of people in the Russian empire, of whom 15,000,000 are dissenters. Every priest is called a "pope," but the arch-pope is the czar, who is far more truly a *pontifex maximus* than the Roman pope. In comparison with Rome, the Greek Church can scarcely be called a persecuting Church. And yet bigotry, superstition, and rigor are sufficiently characteristic of the orthodoxy of Russia. Stundists, Mennonites, Dukhoborsts, and Jews have all been hardly dealt with. The latest victims of Pobiedonostseff, the procurator of the holy synod, are the Old Believers. The disturbance of these excellent people has come on the religious world as an abrupt surprise, for they have been regarded as almost the only privileged dissenters. Theoretically no sect is tolerated in Russia, the Church being reckoned one and indivisible; but, of course, in practice there must be some limit to intolerance. The Old Believers have been known by various names, such as Raskolniks, or Rupturists; Staroobriadtsi, or Old Ceremonialists; and Staroveri, which means Old Believers. The Raskol, or rupture, originated 250 years ago.

The principle underlying the Raskol is essentially realistic and and materialistic, pushed to its extreme limits. Reverence for the letter of the law is, for the Old Believer, a consequence of his regard for the spirit. To him all religion is merely a symbol. Law and spirit are for him inseparable. Form and essence are one. The smallest jot or tittle is profoundly holy. Thus the Old Believers cherish a faith which in its hard materialist superstition is directly in opposition to Protestantism. The Old Believers have constantly thrown off minor sectaries. Wild and eccentric secessions have occurred, and are occurring, in bewildering variety. But the main body of Old Believers are the interesting subjects of the newest efforts of the persecuting zealots of "Orthodoxy."—*Christian Commonwealth*.

ASIA.

Sects of Islam.

This is yet one of the most aggressive religions. Under the personal rule of the Sultan there are about 18,000,000 Moslems, while in China, Turkestan, Persia, Beloochistan, and India there are about 99,000,000 of the followers of the prophet. The system has made great progress in Africa during the last half century, and the adherents are now believed to number in that continent 36,500,000. Under the rule of the British in India there are said to be 60,000,000. The greater part of these are Sunnis, the title of one of the two great factions into which the Moslem world is divided. The other is called Shiah, who hold much aloof from the former faction. At the head of the Sunni sect is the Sultan of Turkey, and with him range the vast majority of the followers of Mohammed. In addition to the two principal divisions of the cult

there have been sects almost without number, and the bitterness between different sects is said to have been almost beyond expression or belief. There must be a good deal of conjecture in the matter of the above numbers, as there are thought to be 20,000,000 in China, and this reckoning can hardly rise above guesswork.

The Growth of Islam.

In the November *North American* Mr. Oskar Mann calls attention to the rapid growth of Mohammedanism during the present century, and especially during its latter quarter. As might be expected, progress has been most pronounced in Asia and Africa, the old home of Mohammedanism, tho in parts of the continents not originally affected by it. In Turkey and the Balkan Peninsula a constant retrogression is to be observed, and in Asia Minor, Syria, Persia, etc., growth only keeps pace with the increase of population. But in India, Burma, the Malay Archipelago, and Africa increase greatly exceeds that of population, and is far beyond the progress made by Christianity in these lands. In British India, including the tributary states, the Mohammedan population increased during the decade 1881-89 from 49,952,704 to 57,061,796. In the Malay Archipelago the Mohammedans now number 31,042,000 of the total of 44,627,000 inhabitants. It is in Africa, however, that the greatest gain has been made. Mr. Mann places the number of Mohammedans in the Dark Continent at not less than 80,000,000 out of the 200,000,000 of population. "It is hardly too much to say that one-half of the whole of Africa is already dominated by Islam; while of the remaining half, one-quarter is leavened and another threatened by it."

Increase of Christians.—According to Dr. Grundermann's statistics, says the *Calwer Missionblatt*, the number of Protestant Christians in India and Ceylon has in fifteen years grown from 446,780 to 753,641, nearly 70 per cent.

**Another Serious news has
Famine.** arrived in England from India. In the course of a despatch to the secretary for India, the viceroy says: "In the Guzerat, Deccan, and Karnatak districts of Bombay, through the early cessation of the monsoon in September and the absence of rain, crop prospects are bad, and serious distress expected between now and August; relief measures will be required, and expenditure estimated at one crore during the next financial year, besides large loss of revenue. Number on relief works not increasing rapidly at present, but will when the harvest is completed. The affected area also includes Baroda and part of Hyderabad."

**Industrial At the Industrial
Conference** Conference, held in Bombay (Jan. 24, 1901), in the interests of famine children, nearly 90 missionaries were present. Five papers were read by managers of industrial institutions, which showed various ways in which children may be taught to work at useful trades. Carpentry of all kinds, blacksmithing and rug-weaving have been taught in many of these schools. The last is found to be a profitable work, as the children can make fine rugs which sell as high as \$500 each. In these schools foreign tools are used, and sometimes machinery and even steam-power; there is need also of a simpler kind of training, more after the manner of the country, and something that the children can follow up in after life, indepen-

dent of the schools. The question of village industries received considerable of attention. The following extract from one of the papers shows what may be done in India along the line of agriculture in special lines:

From the seeds of the sunflower oil is extracted and the remaining meal is fed to cattle; the seeds are also an excellent food for fowls; its tall fibrous stems are prepared for rope-making. Three distinct trades are thus embodied in its cultivation. The red beet-root grows well here in light soil, while the sugar-cane is indigenous to the country, so the sugar industry is quite feasible. The Cape gooseberry is easy to grow and makes a delicious jam which would sell well. . . . Wild pigeons flock in the grain districts, and if tamed multiply at an incredible rate and cost little to keep; tinned pigeon should sell readily. . . . Bread-baking is a business which will ensure a boy a living in any good-sized town.

One missionary gave his experience with famine orphans, raw recruits, who helped to build their own dormitories and walls; they draw water and pound grain and cook, work in the garden and take care of buffaloes, and hawk vegetables about the streets, make coffins, pull punkah, and carry water for tatties (an arrangement we have for cooling bungalows in the hot season), and the girls in addition to the above take care of the little famine babies.

The question of establishing factories of various kinds under missionary supervision was talked of, but was met also with strong disapproval by some as not being within a missionary sphere. Nothing definite was known about it.—H. HUIZINGA, *Director Faith Orphanage, Ongole, India.*

**Baptist At a recent conven-
Achievements** tion of American and Canadian Baptist missionaries

this striking and most cheering statement was made: "You can travel along the coast of the Bay of Bengal from Madras to Tavoy, in Burma, about 2,000 miles, and find

some Baptist mission established at such intervals as to enable you to stop over in a Baptist home every night."

Baptist Trophies. In the Telegu mission as late as 1863 (after thirty years)

only 41 had been baptized; by 1870 the number had risen to 1,480, and seven years later to 6,031. The next year 10,000 were baptized, the next 13,000, and the next ten years 28,084. By the end of 1899 the total number of additions had reached 65,160. Adding the Canadian converts, the number of Christians now living is 58,060.

Work for Students of Calcutta. In one month the following meetings were held in connection with the College Branch of the Young Men's Christian Association, of Calcutta:

	Average Attendance.	Aggregate Attendance.
17 Gospel Meetings (Overtoun Hall).....	53	904
16 Gospel Meetings (College Square).....	100	1,600
27 Bible Classes.....	13	351
3 Devotional Meetings.....	20	61
4 Workers' Prayer Meetings	6	26
4 Mission Study Classes.....	12	48
2 Temperance and Purity Meetings.....	262	525
1 Social Meeting.....	90	90
1 Temperance Meeting.....	175	175
3 Debating Club Sessions...	20	60
3 Other Meetings.....	30	30

81 Meetings.....Total Attendance 3,930

About 9 out of every 10 of these men were Hindus or Mohammedans, the others being native Christians.

It is noteworthy that out of a total of 81 meetings, within a single month, at least 73 were distinctly religious meetings, while even the other 8 had a religious background. It is impossible to estimate the result of such a work as this. The men being touched are the most important class in India—the col-

lege students. Ten thousand of them are studying in Calcutta, representing every part of Bengal and Assam (with a population of over 75,000,000).

Religious Paradoxes in India. R. P. Wilder says: "This is the land of paradoxes: Men are told to look

upon the world as an illusion, and yet to observe their caste and creed. God has only an assumed existence, so assume anything as God. Men are both creators of gods and worshipers of gods. Sin chiefly means wandering from the path of caste and custom. It is possible to break the decalogue and be unpunished, but to eat with lower castes brings to the Brahman severest punishment. Moral shortcomings are sins, and yet to tell a lie to serve a Brahman is not sin. Even the gods have sinned, and yet all ideas of sin are illusion and ignorance! A man will be praised by Brahmans for being graduated with the highest honors at a British university, and then the same Brahmans will compel him to swallow the fine products of the cow to make atonement for the awful sin of sailing over the seas to England, where he secured these honors! A father will perform the funeral rites of his son who has become a Christian, and yet he will receive each month financial aid from that son!

A College of Mission Priests. To meet the need for more clergy in his large diocese, the Bishop of Madras

proposes to establish a college of mission priests in the 2 parishes of Black Town, Madras, where there are about 1,500 Europeans and Eurasians, mostly poor, with a branch of the college in the Kolar gold-fields near Bangalore, in the Mysore State. To carry out the scheme properly 5 men would be required,

2 at Black Town, 2 at Kolar, and 1 constantly on tour. Bishop Whitehead proposes that the members of the college should live together with a common fund, on the same system as the Oxford Mission of Calcutta or the Cambridge Mission of Delhi, receiving no salary, but having all their expenses paid. As the members would mostly come out only for five years, anything like a brotherhood would be out of the question. The head of the college would be appointed from time to time by the bishop, and there would be a simple rule of life approved by the bishop to which all the members should conform.

The "Indian Witness" says that it is safe to assume that 100,000,000 of the population of India have an average annual income of not more than \$5.00 a head.

Concerning the Manchus. The ruling race in China are not Chinese but Manchu Tartars, who conquered China many years ago, and have since, tho much less numerous than the Chinese, been the ruling race. Of them the *Pall Mall Gazette* says: "The true Manchus are undoubtedly superior to the Chinese, whom they so easily subjugated. Even tho they have sadly degenerated, they still excel the southern tribes, both in physique and in intellect. The women are often beautiful, and they are generally tall and vigorous. The Manchus never succeeded with the women of China as they did with the men with regard to the engrafting of the northern customs and habits. They forced the males to adopt the queue, but they could never eliminate the 'golden lily' or bandaged feet. In this single respect the two races have remained entirely distinct. No Manchurian baby's foot is ever bound, but the Chinese have obstinately conserved the cruel cus-

tom. A woman who hobbles on 'golden lilies,' whatever may be her rank, is never allowed to enter the imperial court at Peking. The Manchu ladies dress their abundant tresses in the most fantastic yet imposing style. As parties of them promenade with their children along the bank of the lovely little Siao Ho, or 'Small River,' they present a really picturesque spectacle."

A Good Samaritan at Tien-Tsin. Rev. G. D. Wilder records one very pleasing incident connected with the siege of Tien-Tsin. Mr. Edmund Cousins, the agent of a steamship company located there, took in all the refugees of 4 missions, including some 70 Chinese, and at his own expense fed them for about a fortnight. When somebody told him it would hurt his business, he replied: "It is my business to care for God's people."

The Blind Martyrs in Peking. Dr. Ament writes in the last *Bible Society Record* that Dr. Murray's remarkable work among the blind in Peking has been almost utterly annihilated. He says all the blind Christians in Peking were killed by the Boxers, and adds: "I was told that they met their death like the heroes and heroines that they were. Some of their hearts were cut out to find the secret of their strange courage."

A Martyr Church. A Congregational missionary says: "We now have a martyr church in North China. Of our 700 Christians over half have been chopped to pieces by the Boxers. Daily our poor, shivering refugees are coming in with their tales of woe. They have been scattered on the mountain sides, hiding in caves or in the high grain. In some way the house of one of our

deacons was left unburned. That is the only house of our 700 Christians that I know of which has not been burned. To-day one little boy turned up, the last of a family of 7 children. Many of our people went to their death like heroes. One man requested that he might put on his best clothes, as he 'was going to the palace of the King.' They dug out his heart to find the secret of his courage. Our farmer Christians were obliged to give up the deeds of their land before they were killed."

Modern Heroes.

If this terrible massacre [of Chinese Christians] had occurred in the days of Diocletian, monuments would have been built and days set apart to commemorate so great a sacrifice, so heroic and convincing a testimony. But it has occurred in our own time; it was barely mentioned in the newspapers, which were chiefly concerned, first, with the fate of the foreign legations, then with the progress of foreign armies of relief, and now with the slow delays and machinations of diplomacy. During all this time, unreported and largely unrecorded, an army of men and women have gone to painful death without hesitation. Cases of apostasy have been so few that they are not worth taking into account, and the converts whose acceptance of Christianity was cruelly interpreted as a measure of prudence have sealed their faith with their blood. The closing year of the century was one of the most heroic in the annals of the Christian Church. When time has given that sense of perspective which brings out the heroic proportions of a great human achievement, the death of the Chinese Christians will find its record at the hands of poets and orators.—*The Outlook.*

Reopening in China. "The reopening of the work in the country," writes

Rev. A. L. Warnshuis, "was the signal for the scattering of the members of our mission in Amoy. Dr. and Mrs. Stumpf and Miss Brink hurried away to Sio-Khe to reopen the Neerbosch Hospital and the Girls' School, Miss Cappon and Miss Morrison went back to their station at Chiang-Chiu, with Dr. Myers accompanying them for a stay of a few weeks, while Miss Zwemer and Rev. and Mrs. Warnshuis went for a two days' visit to Tong-an. Damages have been settled in Amoy mission. The items were classified as here indicated: Bricks, \$35; furniture, etc., \$594.80; building, \$200; total, \$829.80. This amount we have received, and \$670.20 extra, which is to be divided among the sufferers at these stations, making the total amount received \$1,500 (Mexican)."

Among the Laos. It is hot here; yes, *hot*, altho the rainy season has set

in and the weather is supposed to be fairly endurable. I wish that some one would invent an imaginary shirt for the tropics. It is too hot for any clothing, and yet we can not dress like the natives, as we would suffer from sun blisters all the time. Even our little boy, whom we allow to run about the house with only his underclothes on, is all broken out with the heat. Through the hottest season we all go to the top of a mountain about 7 miles from the city, and there enjoy ourselves. It is 3,300 feet high. But for that mountain we would have been back in America long ago.

The language here is worse than Hebrew. It is strictly a tonal language: a full octavo. It is rather hard for a fellow who can't start "Old Hundred," or "Corona-

tion," or who can not tell the difference between "Martin" and "Refuge" when they are sung. I wish that the people here would do good straight talking, and not ask a fellow to sing a bar from some great opera every time he asks for a drink of water, or wishes to tell the cook that he is hungry. L.W.C.

In Sumatra the Rhenish native evangelists, visiting a heathen village not far from the Christian district, greatly astonished the people by their message. "There is then," they exclaimed, "another God besides our chieftain!" This discovery appeared by no means agreeable to the chief's kindred.

AFRICA.

Hospital Work in Egypt. "Sick Men in Egypt" is the title of an article in the

January number of *Mercy and Truth*, the medical missionary periodical of the C. M. S., by Miss Sells of Old Cairo, and is descriptive of the work and patients in the hospital there. We are very interested to find the mention of "one convert from Mohammedanism, from Morocco." There seems to be a good proportion of Moslem patients, altho there are also many Copts. Miss Sells tells of one cripple boy of twelve, who gives evidence of being truly converted, and who is quite an influence for good in his ward. He has been with them for five years. As is so often the case in non-Christian communities, there seems to be but little sympathy for the dying. The relatives of a dying patient will come and take him away, perhaps some hours' journey, within a short time before his death, in conveyances not of the most comfortable type; then, lying on a mat in his hut, he will be surrounded by a crowd of curious neighbors, and will pass away amid the wailing of

his family. "Do you wonder," asks Miss Sells, "it is with sad hearts we watch them drive away from our little hospital?"

By the Grave The Rev. A. A. of "Chinese" Cooper writes from Gordon. Alexandria, January 19th: "The

Bible Society has just removed from the small shop we first secured in Omdurman, to an excellent depot situated in the very heart of the covered 'sook' or market. No better or more advantageous site could have been found; and our depot-keeper is on pleasant, friendly terms with his neighbors in the market, to many of whom he has sold Scriptures. At the same time I am on the lookout for a small central shop in Khartum. That, however, would not replace the Omdurman depot—at least, not for a considerable time, as merchants are still coming to rather than leaving Omdurman; but it would be opened on certain days of the week, and, particularly after the completion of the great mosque, on Fridays. The society's work in these regions, I am happy to announce, now receives quite formal and explicit toleration. On the occasion of Lord Cromer's recent visit to Khartum his lordship was at pains to say that the sale of the Scriptures was nowhere in the world forbidden, and would not be forbidden in the Sudan."

Dire Perils from the Heathen. A recent letter from Mr. Ramseyer to the Basel Missionary Society describes the fearful hardships of the twenty-five days' march from Coomassie to the coast. For days they had to wade up to the chest through water and morass. His wife, and a colleague of his sick with fever (who at last succumbed from exhaustion), were carried in

hanging mats, but the porters were so weakened by hunger that they frequently dropped their burden. During the first part of their flight they were beset by pursuing Ashantees, and when the carriers lost touch of the escort, and their pursuers discovered the weakness of their guard, they harassed them in the rear, whereupon the carriers ran away, deserting everything. It was a time not of anxiety only, but of agony--their baggage lying about, husband and wife left to their fate, the enemy drawing nearer and nearer, till within some hundred yards. In their hour of extremity they prayed to Him in whose service they were undergoing this peril, and He heard their cry. An English officer and a detachment of soldiers appeared suddenly upon the scene and came to their assistance, forming their escort until they reached a place of safety.

Norwegian The Norwegian
Missions in Missionary Society
South Africa. has in Zululand and Natal 15 main stations and 60 out-stations. There are upward of 1,200 communicants, 235 catechumens, 2,070 baptized persons, and nearly 2,500 adherents. There are 20 Norwegian missionaries, 44 native evangelists, 670 school-children, and nearly 200 adults at 35 schools.

Outcome of It is but twenty-six
Livingstone's years since David
Work. Livingstone died near the shores of Lake Tanganyika, in South Central Africa, and his body was carried in triumph to his native land and laid with England's greatest heroes in Westminster Abbey. To-day more than 30 steamers are run on the two great lakes, Nyassa and Tanganyika, in the interests of Bible missions and a growing com-

merce, while scores of towns, with their schools, churches, and cultivated fields and gardens, are found in this land, first opened to Christian civilization through the efforts of Livingstone and the army of missionaries, inspired by his heroic life.

MISCELLANEOUS.

Progress of In North America
Protestantism. Protestantism is the leading power, representing 78 per cent. of the population to 11 per cent. of Catholicism. In Europe the Catholics still outnumber the Protestants two to one, but in America Protestantism has seven times the strength of Catholicism. Catholic missionaries report 3,000,000 converts, and Protestants 2,500,000. The former, however, are the result of an activity of 300 years, and the latter of an activity of only 100 years. As a result, too, the educational facilities and achievements of the Protestant countries are greatly in advance of those of Catholic lands. The inferiority of the school system of Catholic countries is seen graphically in their large percentage of analphabets. Italy averages 47 per cent. who can neither read nor write; Austria, 38 per cent.; France, 14 per cent.; Germany, only 1 per cent.; Sweden, 0.39 per cent.; and Denmark, 0.36 per cent. The real reason for this remarkable contrast lies in the religious status of these lands.

Objections Bishop . Welldon,
to Missions Metropolitan of Calcutta, in the course of a sermon on missions in his cathedral, brought forward a cogent fact which it is very difficult to get opponents of missions to face. He said: "There was a time when the inhabitants of Great Britain were in civilization hardly superior to the nations which the Church is now

essaying to evangelize. But Christianity came to Great Britain; . . . it grew to be dominant in the land; it worked great changes in the course of centuries; it became fruitful in justice, liberty, and benevolence; . . . and in my heart I confess that I have never heard any argument which is urged against the effort of the Christian Church to convert by fair and generous means the Mohammedan or heathen regions of the earth at the present day, but it might have been urged, and I dare say it was urged, fifteen centuries ago, against the conversion of the primitive, remote, and pagan people who were then called Britons."

The Y. M. C. A. in the World. To some interesting figures given in the **MARCH REVIEW** there may well be added: In England 64,280 members are found, and property worth \$2,757,475. In Scotland, 23,000 and \$375,000, respectively. In the entire British possessions, 130,000 and \$1,727,325. In Germany, 92,500 and \$776,250. The Netherlands, 12,000 members; Switzerland, 8,000; Denmark, 7,370; France, 4,587; Austria-Hungary, 3,085; Russia, 2,600; China, 2,052; Japan, 1,700. In Gottenberg is one of the finest of buildings, another in Rio Janeiro, and a third in Cape Town.

A Bad Custom. At a recent missionary meeting Mrs. Rhea, of Persia, made a very significant statement. She said: "It was forgotten to be mentioned that natives have the privilege of coming to this grand country of America to be educated, and Americans usually receive them kindly and lend them aid, without asking the advice of the missionaries of the countries from which they came. Now it is the very worst thing in the world for them, for us, for you, and the

work. They become Americanized and return with exalted ideas of what they ought to do and can do. Natives who become Christians and want an education are very much more useful if educated in their own land, in their own language, and among their own people." Mrs. Scudder endorsed this remark by an illustration of the Japanese girl who won such high honors at Bryn Mawr College. During an interview with this young lady she said: "Oh, please don't let any more girls do this. It is a grand thing to come to America and be educated, but for us to be useful in our own country it is far better that we do not have quite so much education, if we must come to America for it. How can we ever be satisfied to live our lives in Japan after having been in America," and with tears in her eyes she concluded: "*Oh, it is so much harder to be a Christian in America than in our own seminary in Japan.*"

A Babel of Tongues. Our American tongues had scarcely learned to twist themselves enough to pronounce the address of the Sisters Bauerenfeind and Kammerer, when they send us another one even worse than the first. They have been obliged to change their place of residence. Here is the address, pronounce it if you can. Kojimachi-Ku, Jidamachi Shi Chome, 22 Banchi, Tokyo, Japan. Some one remarked the other day that this would make a good college yell.—*Missionary Messenger*.

NOTICE.

The **International Missionary Union** will hold its eighteenth annual meeting June 5-11, 1901, at Clifton Spings, N. Y. For further information address: Mrs. C. C. Thayer, Secretary, Clifton Springs, N. Y.

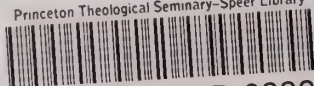
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